

THE  
benefit that Chri-  
*stians receive by*  
Iesus Christ  
*crucified.*

Translated out of  
*French into English,*  
by A. G.

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don at the three Cranes  
*in the Vintree, for George*  
Bishop and Thomas  
Woodcocke.  
1580.

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## To the English Reader.

**T**Hou hast here deliuered to thee, good Reader, a little treatise, first written in the Italian tongue, and printed at Venice : after that, translated intoo the French language, and printed at Lions, and nowe translated & printed for thee to reade in the English tongue. Enquire not of the Author, he is unknowne, and to know him, would doe thee but little good. Reade the booke deuoutly, regard the matter of it attentively, it may doe thee much good in these euil dayes. This may be counted among the greatest euils with which this age is infected, that they, which are called christians, are miserably diuided about Christ. And yet in trueth (as the Apostle saith vnto vs,) there is but one God, which is the father, of whom are all things, and we in him: & our Lord Iesus Christ, by whom are all things, and we by him. To discourse on this diuision and the cause thereof, would be to some pleasing, to some it would be displeasing. For what one truth can please mindes so diuersly diuided? would God it could please al to become one in that one Christ, whose name we al doe carrie. In this little booke is that benefite which commeth by Christ crucified to the Christians, truely and comfortably handled: which benefite if all Christians did truely vnderstand and faithfully embrace, this diuision would vanishe away, and in Christ the Christians should become one. To this end reade this booke, and much good in Christ may it doe to all them which doe reade it.

Amen.

A 2.

The

2, Cor.

The Translator sendeth greeting to all  
Christians vnder heauen,

I Cannot maruell ynough whereof it commeth  
that all of vs are more mooued by iniuries then  
by benefites : and that we take the one so much  
too hearte imprinting them in our remembraunce,  
and forget the other so suddaynely. Truly wee can-  
not denie , but that among so many other imper-  
fections wherewith wee are vnhappily defiled , wee  
haue also taken this , of the greate corruption and  
maymednesse of our earthly and transitorie humane  
nature , wherein there cannot be imagined any thing  
more vnconuenient nor more hurtfull , than re-  
prochefull vnthankfulnesse , whiche a man might  
rightly terme the wellspring of all Vices. For by it our  
myndes are so drawne away and peruered , that the  
more wee bee besette rounde aboute , and loden with  
the benefites of GOD our Soueraigne Father , so  
much the more become wee blockishe , and as it were  
distrught and out of our wits , running after our own  
lusts and vanities , wherthrough (as though wee had  
drunke of the Riuer *Lethe* ,) we forget our selues , and  
misspende our whole time , busying our heades like li-  
tle Children that goe seeking of pinnes in the Sande ,  
whereaboute they are so wholly occupied , that al-  
though a man call them , they heare him not , or at  
leastwise make as though they hearde him not : from  
whence

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whence if wee did nowe and then lifte vp our eyes vnto Heauen, and inforce our selues too remember the greates benefite that wee daily receiue of his right fatherly goodnesse and mercy: it were not to be doubted, but we shoulde be more inclined to loue him, and too obey his holy will, than wee be: whereas (which worse is) we be not onely carelesse to yeeld due thanks vnto him; but also at al times cease not to offend him: so deeply is the vice of vnthankfulnesse rooted in vs. Rightly may he be blamed for vnthankfulnesse, which acknowledgeth not the good that hath been doone to him, at leastwise by saying Gramercie: Vnthankfull is he that forgetteth it: but too too vnthankful is he that rendereth euill for good. Wherefore wee can finde no lawfull excuse, because that which way soeuer we turn our selues, the bountifullnesse of this greates God shineth throughout vpon vs. Let vs a little stirre vp our wittes, and let vs looke aboute vs as farre and wyde as the huge frame of the world may extēd, so diuinely set together & garnished with so greates diuersitie of goodly creatures, so wel cōpassed, & in such an order so wisely cōpacked, that ther is nothing superfluous, nothing vnprofitable, nothing whereof there may not be redred a reason. This huge Sun the fountaine of all light & heat, & the cause of al earthly generation: the Moone which marketh vs out the yeeres, the monthes and the seasons, the sky so rimly azured & richly set with the glistering starres: this huge Sea which beareth vpon all

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9 sides of the earth, the weight wherof is borne vppon  
his owne rounde counterpeise, the great number of  
liuing creatures that are vppon it, whereof some flye  
in the Ayre, euery where disperfed, and other some  
dwell in the hollow Caues of it, which nature hath fa-  
shioned of set purpose for them: what shal I say more?  
So many high mountaynes, within whose veynes are  
founde innumerable treasures: And others, from  
whence issue many a faire spring sprouting out their  
thin and cleere water: And other some, whereout doe  
gushe violent streames and pleasaunt Riuers, nour-  
ishing infinite numbers and kindes of fishes: So many  
trees and plantes yeelding most delicate fruites and  
sweete saours: Such store of medicinable herbes and  
rootes: So many Playnes and Valleys, most fruit-  
ful: Such store of meadowes beautified with their loue-  
ly flowers: And to be short, the full hugeness of the  
whole, the power of the Elements, and the naturall  
beautie of the creatures: what are they else, but the vi-  
terance and open shewing of Gods loue and great libe-  
raltie towards vs: of which ech one in his kinde ga-  
ueth glory to the Lord: yea, aske euen the beastes, &  
they will informe thee: demand of the foules of the  
ayre, and they wil tell thee: or else speake to the earth,  
and shee will reporte vnto thee: and to the fishes of  
the Sea, and they will answere thee: The Lorde  
spake the woorde, and wee were made: hee com-  
manded, and we were created, For in his hande is the  
life

## To the Reader.

life of euery liuing thing : And by him haue all of vs our being, moouing, and continuance. Suche is the speache of all creatures. Onely man, who is made after the image and likenesse of God, indued with vnderstanding, memorie, and reason, (shewing himselfe in that behalfe more vnhappy then the brute beastes) passeth ouer the aboundance of so greate benefites with his eyes shut, betrampling and beraying them with his feete, as a swine doth precious stones : Insomuch that after he hath once wholly buried remembrance, there insueth ignoraunce and vtter blindnesse. O lamentable state of reasonable man! who can hope for any change in thee, except it be from euil to woorse, seeing thou hast no knowledge at all of God, and that all his benefites are despised through thine extreeme vnthankfulnesse in this behalfe : if so many creatures wherewith this whole huge world is garnished to thy vse, and (to touche thee yet more neerely) if the cunning compacting together of thine owne body, which may well bee called a little worlde, as wherein a man may beholde the soueraigne wisdom of the woorke-maister : if thy soule wherein shineth the inuisible image of the euerlasting God : if thine owne life : if the consideratiō of so great abundance of good things, wherof he geueth thee the vse euery day, are not sufficient ynough to moue the affections of thy heart : at leastwise yet oughtest thou of reason too bee inflamed and prouoked by the benefite of all benefites, and by

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that most precious gifte which he hath made vnto thee of his owne proper and onely Sonne, who is the very image of his substance, and in whom dwelleth the whole fulnesse of the Godhead, together with all the treasures of Wisdome, and al knowledge. Yea and so much ought it too mooue thee the more because that without hauing regarde that thou werste his great enimie, hee hath layde all thine infirmities pon his backe, and made him to die vpon the crosse for thy sake, punishing thy sinnes in him, for the which thou thy selfe haddest deserued eternall damnation. Goe nowe thou vnthankfull person, and deuize all the excuses that thou wilt: and they shall serue to no purpose, but too accuse thee and too geue sentence against thy selfe. The woonderfull creation, order, and gouernment of this huge worlde, can giue thee knowledge of his fatherly loue, wisdom, and infinite power, although not in al pointes to the ful. But in Iesus Christ crucified, all the bowelles of Gods mercy are opened vnto thee at large and perfectly. Ther is no more any veyle that can hinder thee from the knowing of so great loue. Seest thou not how that at his death the veyle was rente asunder in the middes? And when he cryed that all was finished, and bowed downe his holy head, he gaue a token that peace was made between God & man? Let vs therefore henceforth learne (O my brethré) to acknowledge the foueraigne benefite which we haue receiued by Ie-

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Iesus Christe crucified. Let vs beholde the perfectnesse of his life, and his most holy doctrine. Let vs open our eyes at the vnumerable brightnesse of his euenglasting truth; and let vs with all our force, followe the way wherein hee hath gone afore vs. Let vs with a cheerefull and glad hearte embrace the Crosse which hee hath set afore vs: and discharging our shoulders from all burdens, and all sinne wherein wee are wrapp'd, let vs runne with patience too the combate that is appointed for vs, hauing an eye to the beginner and accomplisher of faith, Iesus Christe, who in steede of worldly glory susteyned the Crosse, and despised all the shame thereof. Let vs put of the old man with all his wretched and combersome doings and greuous burdens, and clothe our selues with the new man, whose yooke is sweete, and burden light. Let vs by true faith runne betweene the armes of his mercy, and pray him to vouchsafe to lighten vs, and to make vs capable of all his graces, and specially of the great benefite that wee haue receiued of him by his crosse. Concerning the which, forasmuche as there is lighted into my hands a little treatise compiled in the Italian tongue; wherein he is merueilously wel & liuely drawne with another maner of pensil than painters vse: I thought it good to put it into Frenche, too the end that my Countreyemen also might take profite by it, and receiue like comforte as I haue receiued by it.

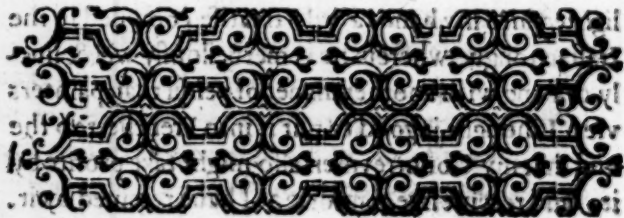


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and specially the simple people, and such as haue no great depth of knowledge. For it semeth, that the Author (whosoever he was) was wholly mynded to apply all thinges vnto them, without seeking or affecting any finenesse of speech, or great darknesse of sentences. But euen as in Sommer time we see the Riuer Saon goe gently to ioyne himself with the Riuer of Rhone, without doing any damage to any body; euen so goeth this man, slyding so smoothly into the bosome of his deare spouse Iesus Christ, without staying at any other thing, that ouermalicious shoulde hee bee, which would looke awry on him, or by any meanes let him of his course.

*And thus my brethren, fare yee well in God, who enrich you with his gracious gifts, from day to day. Amen.*

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Of the benefite that Christi-  
ans receiue by Iesus Christ  
crucified.

The first Chapter.

Of Originall sinne, and of mans  
wretchednesse.



The holie scripture say-  
eth, that God created  
man after his owne I-  
mage & likenes, making  
him, as in respect of his  
body, impassible: and as  
touching his soule, righteous, true, good,  
merciful and holy. But after that he being  
ouercom with desire of knowledge, had ea-  
ten of the Apple that God had forbidden  
him, he lost the saide image and likenes of  
God, & became like the brute beasts, & like  
the diuel who had abused him. For as tou-  
ching his soule, he became vnrigh-  
teous, vntrue, cruell, pittilesse, and the enemy of  
God: and as touching his body, he became  
passible and subiect to a thousand incon-  
ueniences and diseases: and not onely like,  
but also inferiour to brute beasts. And thus  
as if

The state of  
man before  
and after  
that he had  
sinned.

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as if our forefathers had obeyed God, they  
 shoulde haue left vs theyr righteousnesse  
 and holynesse as an heritage: euen so by  
 being disobedient vnto God, they haue left  
 vs the inheritance of vnrighteousnes, wic-  
 kednesse, and Gods displeasure, in such sort  
 as it is vnpossible for vs (through our owne  
 strength) to loue **G D D**, or to frame our  
 selues vnto his holy will. May wee bee  
 enemies vnto him, as to one that must pu-  
 nish our sinnes, because hee is a iust iudge,  
 and therefore can wee not any more trust  
 wholly to his holy mercy. To be short, our  
 whole nature was corrupted by Adams  
 sinne. And like as erst it had superiourite a-  
 boue all creatures: so became it an vnder-  
 ling to all, the bondslawe of Satan, sinne, &  
 death, & condemned to the miseries of hell.  
 Also he lost his iudgement altogether, and  
 began to say that good was euill, and euill  
 good; esteeming false things to be true, and  
 true things to be false. Which thing the  
 Prophet considering, saith that all men  
 are liars, & that there is not one that doeth  
 good, because the Deuill like a stout man of  
 armes ruleth his pome pallace: that is to  
 witte, the world in wherof he became a prince  
 and lord. There is no tongue that can ex-  
 presse

Isaiah 64  
 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Psalm. 114.  
 Psalm. 14.

of Christes death,

prelle the thousandth part of our miserie,  
in that wee beeing created by Gods owne  
hand, haue lost the saide image of God, and  
are become like the Demill, and too like to  
him in nature and condition, willing what  
soeuer he willeth, and likewise refusing  
what soeuer he misliketh. By reason wher  
of being giuen vp for a pray to that wicked  
spirite, there is no sinne so græuous, which  
euery one of vs would not be ready to doe,  
if the grace of God stay vs not. And this Original  
our depriuation of righteousness, and this sinne.  
forward inclination to all vnrighteousnes  
and naughtinesse, is called original sinne:  
the which wee bring with vs from out of  
our mothers wombe, so as we be bozne the  
children of wrath: and it hath had his first  
spring from our first fathers, and is the  
cause and fountaine of al the vices and ini-  
quities that we commit: wherfrom if we  
wilbe deliuered, & return again to our first  
innocency to recouer the image of god: first  
of all it standeth vs on hand to knowe our  
own wretchednes. For like as no mā will  
euer seeke to the phisition, except he know  
himselfe to be diseased, or acknowledge the  
excellency of the Phisition, and how much  
hee is bound vnto him, except hee knowe  
his

A very great  
comparison

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his owne disease to be pestilent and deadly: eue so no mā acknowledgeth Iesus Christ the onely Meditator of our soules, except he first know his owne soule to bee diseased: neither can he perceiue the excellēcy of him nor how much he is bound vnto him, except hee first enter intoo the knowledge of his owne outrageous sinnes, and of the incurable infirmity, which wee haue receyued through the infection of our first fathers.

Item 107

## The second Chapter.

Howe the Law was geuen by God, to the end that we knowing our sinne, and not hauing any hope of ability to make our selues righteous by our own works, should haue recourse to Gods mercy, and vnto the righteousnes of faith.

**O**U R God therfore minding of his infinite goodnesse and mercy to send his onely Sonne to set free the wretched children of Adam: & knowing that first of all it behoued him to make them vnderstand their owne misery, chose Abraham, (in whose seede he promised to blesse al nations,) and accepted his offspring for his peculiar people, vnto whom, (after their departure out of Aegypt, & deliuerance from the bondage of Pharaos,) hee by the meanes of Moyse,

gaue

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gatie the Lawe, which forbiddeth all lusting, and commandeth vs to loue GOD with al our heart, with al our soule, and with all our strength, in suche wise as our whole trust be reposed in him, and we ready to leaue our life for his sake, to suffer all tormentes in our members, and to be bereft of all our goodes, dignities, and honours for the loue of our God, choosing too die, rather then to doe any thing that may mislike him, bee it neuer so little: and doynge all thinges in that behalfe with a merry heart, and with all forwardnesse and cheerefulnesse. Moreover the Lawe commandeth vs to loue our neighbour as our selfe, meaning by the *Neighbor*, all manner of men, as well friends as foes and it wil-  
who is our neigh-  
bour. leth vs to doe to every man as we woulde be done vnto, & to loue other mens cases as our owne. And so by looking in this holy Law, as in a cleere lookinglasse, man doeth out of hand espy his owne great imperfection and unablenesse too obey Gods commandementes, and to render him the honour and loue which he ought to yeelde to his maker. The first office of the Law then, is to make sinne knowen, as Saint Paule affirmeth. And in another place hee  
The first office or duty of the Law. sayeth,

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**Rom. 3. 7.** sayth, I had not known what sinne is, but by the lawe. The second office of the law, is to make sinne increase, for asmuche as we being quite gone from the obeying of God, and become bondslaves to the Deuil, being full of wicked woorks and inordinate affections, cannot abide that God shoulde forbid vs to lust, which increaseth so much the more, as it is the more prohibited: by reason whereof **S. Paule** saith, that sinne was dead, but the law came and rayled it vp againe, and so it became out of measure great.

The thirde office of the law.

**Dent. 27.**

**2. Cor. 3.**

The fourth office of the law.

The thirde office of the Lawe, is to shewe the wrath and iudgemente of God, who threatheneth death and euerlasting punishment, to suche as keepe not the Lawe throughout in al points. For the holy scripture saith, Cursed is hee that persourmeth not thoroughly al the things that are writen in the booke of the law. And therefore **S. Paul** saith, that the Law is a minis-  
rie, and that it bringeth forth wrath. The lawe then hauing discovered sinne and increased it, and shewed forth the wrath and indignation of **G D D** who threatheneth death, executeth his fourthe office, which is to put a man in feare, who there vppon falleth into sorrowe-  
fulnesse

## of Christes death.

fulnesse, and would faine satisfie the law:  
 but forasmuch as he seeth clearly, that he  
 is not able: he wareth angry against God,  
 and would with all his heart y there were  
 no God, because he feareth to bee soze cha-  
 stized & punished by him, according as S.  
 Paul saith, That the wisdom of the flesh  
 is the enemie of God, because it neither is  
 nor can be subiect to the law of God. The  
 fifth office of the law (which is the princi-  
 pall end and the most excellent and neces-  
 sary office of it) is to constrain a man to  
 goe vnto Iesus Christ, in like wise as the  
 Hebrewes, being dismayed, were constrain-  
 ed to appeale vnto Moses, saying: Let not  
 the Lord speake vnto vs, least we dye, but  
 speake thou vnto vs, and we wil obey thee  
 in all thinges. And the Lord answered:  
 verily they haue spoke exceeding well. Yea  
 they were not prayled for any other thing,  
 than for theyr desiring of a Mediator be-  
 twixt God and them, which was Moyles,  
 who represented Iesus Christ, that should  
 be the Advocate and Mediator betwene  
 God and man: in respect whereof God said  
 vnto Moyles, I will raise vp a Prophet a-  
 mong their brethren like vnto thee, and I  
 will put my woide in his mouth, and hee

Rom. 4.

The fifth  
 office of the  
 law.

Exod. 20.



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I shall speake vnto them all the things that I shall commande him, and I will punish all those that wil not obey my word, which he shall speake in my name.

The third Chapter.

How the forgiuenesse of our sinnes,  
our iustification and our saluation  
depend vpon Iesus Christe.

Collo. 3.

Actes. 4.

Matth. 11.

**W**hen as our God the had sent the  
said great Propbet which he had  
promised vs, (who is his only sonne) to the  
end that he should set vs free from the curse  
of the law, and reconcile vs vnto our God:  
that he should make our will fitte for good  
workes, healing our freewill, and repaying  
in vs the foresaid Image of God which we  
had lost through the fault of our first pa-  
rentes: so, as much as we know that vnder  
heauen there is none other name giuen vnto  
men whereby we may be saved, but the  
name of Iesus Christ: Let vs run vnto him  
with y<sup>e</sup> feete of liuely faith, & cast our selues  
betweene his armes: sith hee allureth vs so  
graciously, crying: Come vnto me all you  
that labour and are heavy load, and I wil  
refresh you: What comfort or what ioy in  
this life can bee comparable to this busi-  
ning there, when as a man feeling himselfe  
oppressed



of Christes death.

oppressed with the intollerable waight of his sinnes, vnderstandeth so swete and amiable wordes of the sonne of God, who promisseth so graciously to refreſhe and ryd him of his great paynes: But all the matter lieth in acknowledging our owne weakenesse & miserie in good earnest. For he shall neuer know what is swete, who hath not tasted of the sorowe. And therefore Iesus Christe sayth: If any man thirst, let him come to me and drinke: as if hee had ment to say, if a man know not himself to be a sinner, nor thirst after righteousnesse, hee cannot tast of the sweetnesse of Iesus Christe, how swete it is to talke of him, to thinke of him, and to follow his most holy life. But when we once thoroughly knowe our owne infirmity by meanes of the law, let vs hearken too S. Iohn Baptiſt, who poynteth vs too the soueraigne Phisition with his finger, saying: Beholde the Lambe of God which taketh away the sinnes of the worlde. For hee it is that deliuereth vs from the heauie yoke of the Lawe, abrogating and disanulling the curses and sharpe thzeatninges of the same: healing all our infirmities: restoring our free will, returning vs too our

Iohn. 7

Iohn. 1

Galat. 3

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John. 8.

1. Cor. 15.

Psalm. 50.

Rom 5.

ancient innocency, and repairing in vs the image of our God : insomuch that ( according to S. Paules saying ) like as by Adam we bee all dead : so by Iesus Chrift we are all quickened. And it is not to beleeued that the sinne of Adam, which we haue by inheritance from him, shoulde be of more force than the righteousnesse of Chrift, that which we also inherite by faith. It seemeth that man hath great cause to complayne, that ( without any reason why ) hee is conceived and borne in sinne, and in the wickednes of his parents, by meanes of whō, death reigneth ouer all men. But now we is all our sorow taken away, in as much as by a like meane ( without any occasion geuen on our behalfe ) righteousnes and euermourning life are come by Iesus Chrift, and by him death is slaine, whereof Saint Paul maketh a very godly discourse, which I purpose too set downe heere following. Therefore ( faith he ) like as by one man, sin entered into the world, & death by sinne : euen so death went ouer al men, forasmuch as al men haue sinned. For vntil the law, sinne was in the worlde : but sinne was not regarded as long as there was no law. Neuer the latter death reigned from Adam vnto

of Christes death.

unto Moyses, euen ouer them also that sinned not after the like manner of the transgression of Adam, who was a figure of him that was to come. But yet the gift is not so as is the offence : for if through the offence of one, many be dead: much more the grace of God, and the gift by grace which is by one man Iesus Christe, hath abounded vnto many. Neither is y gift so as that which entred in by one that sinned. For the fault came of one offence vnto condemnation, but y gift is of many offences to iustification. For if by the offence of one, death reigned through one : much more shall they which receiue the abundance of grace and of the gift of righteousness, reigne in life through one, that is, Iesus Christ. Likewise then, as by the offence of one, that fault came on all men to condemnation, so by the righteousness of one, the benefite abounded toward all men to the iustification of life. For as by one mans disobedience many were made sinners: so by the obedience of one shall many also bee made righteous. Moreover the lawe entred thereupon, that the offence should abound : neuerthelesse where sinne abounded, there grace abounded muche more, that as sin hath reigned vnto death,

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so might grace also reigne by righteousnesse vntoo eternall life through Iesus Christe our Lord. By these wordes of S. Paul, we manifestly perceiue the thing to be true, which we haue said heretofore: that is to wit, that the law was geuen too make sinne knowne: which sinne we doe also knowe, not to be of greater force than Christes righteousness. wherethrough we be iustified before God. For euen as Iesus Christ is stronger than Adam was: so is his righteousness more mightie than the sinne of Adam. And if the sinne of Adam was sufficient enough to make al men sinners and childeen of wrath without any misdoedes of our owne: muche more shall Christes righteousness be of greater force to make vs all righteous and the childeen of grace, without any of our owne good woorkes: which cannot be good, vnlesse that before we doe them, we our selues be made good, as Augustine also affirmieth. Whereby a man may know in what error they bee who by reason of some great offence, despaire of Gods good wil, imagining that he is not willing to forgiue, couer, and pardon al sinne, hauing already punished and chastized all our finnes and iniquities in  
his

The great-  
nes of sinne  
ought not  
to cause de-  
spaire.

of Christes death.

his owne onely begotten and dearly beloved sonne, and consequently graunte a generall pardon to all mankind, which euerie body enioyeth that beleueth the gospel, that is to say, which beleueth the happy tidings of the Apostles haue published throught the whole world, saying: **Cor. 5.** We beseeche you for Iesus Christes sake, bee ye reconciled vnto **G D D**: for he that neuer knew sinne, was made a sacrifice for our sinne, that we might become righteous in him. The prophet **E**say foreseeing this great goodnesse of **G D**, writeth these heauenly wordes, which doe so well paint out the passion of our **Lorde Iesus Christ**, and the cause thereof, as it is not to be founde better described, euē in the writings of the Apostles. **W**ho (saith he) wil beleue our report, and to whom is the arme of the **Lorde** reuealed? **B**ut hee shall growe vpp before him as a branch, and as a roote out of a dry grounde: hee hath neither forme nor beautie: when wee shall see him, there shalbe no foume that wee shoulde desire hym: **H**ee is despised and reiected of men, he is a man full of sorowes, and hath experience of infirmitie, wee hidde as it were our faces from him: hee was despised and weesteemed.

## The benefite

esteemed him not. Surely hee hath borne our infirmities and carried our sorrowes, yet we did iudge him as plagued and smitten of God, & humbled : but he was wounded for our transgressions : he was broken for our iniquities. The chastisement of our peace was upon him, and with his stripes we are healed. All we like sheepe have gone astray : wee haue turned euery one to his owne way, and the Lorde hath laide vpon him the iniquitie of vs all : he was oppressed and he was afflicted, yet did he not open his mouth. He is brought as a sheepe to the slaughter, & as a sheepe before the shearer is dumme, so he openeth not his mouth. O great unkindnesse! O thing abhominable! that we, which professe our selues Christians, and heare that the sonne of God hath taken all our sinnes vpon him, and washed them out with his precious blood, suffering himselfe to bee fastened too the Crosse for our sakes; shoulde neuerthelesse make as though we woulde iustifie our selues, and purchase forgiveness of our sinnes by our owne woorkes : as who woulde say, that the desertes, righteousness and bloodshed of Iesus Christe were not enough too doe it, vnlesse we came to put too our woorkes  
and

of Christes death,

and righteousnesse which are altogether defiled and spotted with selfe loue, selfeliking, selfprofite, and a thousande other vanities, for which wee haue neede to craue pardon at Gods hand, rather then reward.

Neither doe we thinke of the threatnings, which S. Paule bleth to the Galathians, who hauing bene deceiued by false Preachers, beleued not that the Iustification by fayth was sufficient of it selfe, but went about stil to be made righteous by the law. Unto whom S. Paule saith: Iesus Christ shall nothing profite you that iustifie your selues by the law: for you bee falne from grace, because that we thzough the spirit of fayth wayt for the hope of righteousnesse.

Galat. 5.

Now if the seeking of righteousnesse & forgiuenesse of sinnes by the keeping of the law which GOD gaue vpon mount Sinai with so greate glozie and maiestie, bee the denying of Christe and of his Grace: what shall wee say to those that will needs iustifie themselves afoze God, by theyr owne lawes and obseruances? I woulde wishe that suche folkes shoulde a little compare the one with the other, and afterwarde gene Iudgement themselves. God myndeth not to doe that honour, nor

An excellent  
comparison  
of the vnabli-  
lity of our  
own workes.



## The Benefite

to geue that glory to his owne lawe, & yet they will haue him too geue it too mens lawes and ordinaunces. But that honour is geuen onely to his onely begotten sonne, who alone by the sacrifice of his death and passion, hath made full amendes for al our sinnes past, present, and to come, as Saint Paule and Saint John declare. Wherefore as often as we apply this satisfaction of Iesus Christs, vnto our soules by fayth: out of all doubt we obteine forgeuenesse of our sinnes, and become good and righteous before God, through his righteousness. And therefore after that Saint Paule hath said, that as touching the righteousness of the law, he had liued vnb lameable: he addeth, and yet whatsoeuer I haue gained by it, I haue accompted in all respectes to bee but losse, for the loue of Chryste. And specially I esteeme all thinges to bee losse, for the excellent knowledge of Iesus Chryste my Lord, for whom I haue compted all thinges to bee losse, and deeme them but as dounge, so may I winne Christ, and be founde in him, not hauing mine owne righteousness which is of the lawe, but the righteousness which is by the fayth of Iesus Chryste, in righteousness is giuen by God, I meane the



## of Christes death,

the righteousnes of faith that I may come to the knowledge of Iesus Christ. A most notable words, which al Christians ought to haue engrauen in their hearts, praying God to make them to tast it perfectly. Loe howe Saint Paule sheweth plainly, that whosoever knoweth Christe aright, esteemeth al the works of the lawe to be hurtfull, sozomuch as they make vs too swarue from our trust in Iesus Christ, too whom euery man ought to impute his saluation, and too trust onely vnto him alone. And to inforce this sentence the more, he addeth further, that he esteemeth all things but as dounge, so he may gayne Christ & he found incorporated in him: declaring therby, that whosoever trusteth in his owne workes, & pretendeth too iustifie himselfe by them, getteth not Iesus Christ, nother is engrafed into him. And sozasmuch as the whole mystery of our faith consisteth in the truth hereof: to the end we might the better vnderstand what he meant to say: he addeth and repeteth oftentimes, that he had nothing to do with all the outward iustification & all y<sup>e</sup> righteousnes that is grounded vpon the keeping of the law, but y<sup>e</sup> he would cloth himself with the righteousnes which  
God

## The Benefite

1. Cor. I.

God geueth by sayth to all them that be-  
leeue that all our sinnes are fully chastised  
and punished in Iesu Christ: and that Je-  
sus Christ (as Saint Paule saith) is made  
our wisdom, righteousnesse, holinesse, and  
redemption to the end (as it is writtē) that  
he which wil glory, should glory in  $\phi$  Lord,  
and not in his owne woorks. Very true it  
is, that in the holy Scriptures there are  
some textes to be found, which beyng mis-  
vnderstood, seeme to gaine say this holy do-  
ctrine of Saint Paules, & to attribute iusti-  
fication & remission of sinnes vnto woorks,  
and to charity. But those authorities haue  
already byn well expounded by some who  
haue shewed plainly that such as haue vn-  
derstood them in the sense aforesaid, vnder-  
stood them not aright. Wherefore my deere  
beloued b2eth2en, let vs not folow the fond  
opinions of the bewitched Galathians, but  
rather let vs followe the trueth which  
S. Paule teacheth vs, and let vs geue the  
whole glory of our iustification vnto Gods  
mercie, and to the merites of his Sonne,  
who by his owne bloodshed hath set vs free  
from the soueraintie of the law, and from  
the Tyranny of sinne and death: and hath  
brought vs into the kingdome of God, to  
geue

## of Christes death.

geue vs life and endlesse felicitie. I say yet  
 further, that he hath deliuered vs from the  
 dominion of the lawe, insomuch as he hath  
 geuen vs his holy spirit, who teacheth vs al  
 truth, & that he hath satisfied the law to the  
 ful, & given the same satisfactiō vnto al his  
 members, (that is to wit, to al true Chri-  
 stians) so as they may safely appeare at  
 Gods thronē, because they be clothed w<sup>th</sup> the  
 righteousnes of his Christ, & by him deliue-  
 red from the curse of the lawe. Then can  
 not the law any more accuse vs o<sup>r</sup> cōdemn  
 vs, no<sup>r</sup> moue our affections o<sup>r</sup> appetites,  
 no<sup>r</sup> increase sinne in vs. And therefore S.  
 Paule saith, that the obligation which was  
 against vs is cancelled by Iesus Christ, &  
 discharged vpon the treē of the crosse, inso-  
 much as he hath set vs frē frō the subiectiō  
 of the law, & consequently from the tyran-  
 ny of sinne and death, which can no more  
 holde vs oppressed, because it is overcome  
 by Iesus Christ in his resurrection, & so cō-  
 sequently by vs which are his members, in  
 such maner, that we may say with Saynte  
 Paule, and with the Prophet Dlee, Death  
 is quite vanquished and destroyed: O death  
 where is thy sting: O Hel, where is thy vi-  
 ctory: The sting of death is sinne, and the  
 strength

How man is  
 deliuered &  
 set free from  
 the curse of  
 the law.  
 Galat. 3.  
 Rom. 8.  
 Colos. 2.

I. Cor. 15.

## The benefite

Strength of sinne is the law. But God bee  
praised, who hath granted vs victory by our  
Lorde Jesus Christ. He is the blessed seede  
that hath crushed the head of the venomous  
Serpent, that is to wit, of the Diuel, inso-  
muche that al those which beleue in Jesus  
Christe, reposing their whole trust in his  
grace, doe ouercome sinne, death, the diuel,  
& hel, as Christ hath done. He is that bles-  
sed seed of Abraham, in the which God hath  
promised blessednesse to al nations, It be-  
houeth euery particular person to fighte  
with the sayd horrible serpent, & to deliuer  
himselſe frō that curse. But that enterprise  
was so great, that all the force of the whole  
world knit together, was not able to goe  
through with it. Wherefore our God the fa-  
ther of mercy, being moued with compassi-  
on of our miseries, hath geuen vs his onely  
begotten sonne, who hath deliuered vs frō  
the venom of the serpent, and is himself be-  
come our blessednesse and righteousnesse,  
condicionally that we accept the same, re-  
nouncing all our owne outwarde iustifi-  
cations. When my deere brethren let vs im-  
brace the righteousnesse of our Lord Jesus  
Christ, and let vs make it ours by meanes  
of sayth: let vs assure our selues, that  
we

## of Christes death.

We be righteous, not for our own works, but through the merites of Iesus Christe, and let vs liue merily and assured, that the righteousness of Iesus Christ hath utterly done away all our vnrightheousnes, & made vs good, righteous, & holy before God, who beholding vs ingrafted into his sonne by fayth, esteemeth vs not now any moze as the children of Adam, but as his own children, and hath made vs heyres of all his riches, with his owne begotten sonne.

*The fourth Chapter.*

Of the effectes of liuely faith, and of the vnion of mans soule with Iesus Christ.

**T**his holy faith worketh after suche a sorte in vs, that hee which belæueth that Iesus Christ hath taken all his sinnes vpon him, becommeth like vnto Christ, and ouercommeth sinne, the diuel, death & hell. And the reason thereof is this: namely that the Church (that is to witte euery faithfull soule) is Christes wyfe, & Christ is her husband. For we know how the law of marriage is, that of two, they become one selfsame thing, being two in one flesh, & that the goods and substance of eyther of them become common too them both: by means

How we receive the likenesse of God.

A very good similitude expressing the manner how our sinnes are taken away by Christ.

## The benefite

meanes wherof the husband saith, that the dowry of the wife is his, and likewise the wife sayeth that her husbands house and al his riches are hers: & of a truth so they are: for other wise they should not be one flesh, as the Scripture saith. After the same manner hath God married his onely begotten & deerebeloued sonne to the faithfull soule, which hath not any other thing peculiar of her owne, saue onely sinne, & yet the sonne of God hath not disdayned to take her for his welbeloued spouse together with her peculiar dowry, which is sinne. And now by reason of the vnion which is in this holy mariage, look what the one hath, is also the others, Iesus Christ therfore saith thus: y dowry of mans soule my deere wife, (that is to wit, her sinnes & trasgressings of the law, Gods wrath agaynst her, the boldnes of the diuel ouer her, the prison of hell, and al other her euils) are become mine, & are in my power to do what I list with them. Therfore it is at my choyce to deale with them at my pleasure, & therfore I will put out the handwritting which is agaynst the soule my wife, I wil take it out of y way, I will fasten it to my crosse in mine owne body, & in the same will I spoyle principa-  
lities

## of Christes death.

lities and powers, & make a shew of them openly & triumph ouer them, and consume them vtterly vnto nothing.

Now when God saue his sonne, who knew no sinne, neither had any sinne in him, thus willingly taking on him, the foulenesse of our iniquity, he made him to be sinne for vs, eue the very sacrifice for our sinne: & did sharply punish our sinne in him, putting him to death, euen the death of the Crosse. Howebeit soz asmuche as hee was his welbeloued & obedient Sonne, he woulde not leaue him in death, nor suffer his holy one to see corruptiō: but raised him vp from death to life, geuing him all power in heauen and earth, and set him at his right hande in glozy. Nowe then the wise likewise with exceeding great ioy doth say: the Realmes and Kingdomes of my most deere husband & sauiour are mine, by him I am an heyre of heaue, my husbands riches (that is to wit, his holines, his innocencie, his righteousness and his godhead, together with al his vertue & might) are mine and for me: & therfore in him I am holy, innocent, righteous, & godly, and there is not any spotte in me, I am wel sauoured & faire, inasmuch as my lawfull husband hath not

Math. 28.  
Phillip. 2.



## The benefite

any blemish in him, but is altogether good by & fayre. And sith that he is wholly mine, & so consequently al that he hath is mine, & all that he hath is pure and holy: it followeth that I also am pure and holy. Therfore to begin at his most innocēt birth, he hath thereby sanctified the birth of his spoule cō-  
celued in sin. The godly childhōd & youth of the brydegrom, hath iustified the childish and youthfull life of his dærely beloued bryde. For the loue & vniō that is betwixt the soule of a true Christiā and the Brides-  
grome Iesus Christ, maketh all the works of either of them, to be cōmō to them both. By reason wherof, when a man saith, Ie-  
sus Christ hath fasted, Iesus Christ hath prayed, Iesus Christ was heard of the fa-  
ther, raised y<sup>e</sup> dead, draue diuels out of men, healed the sicke, dyed, rose again, and ascen-  
ded into heauen: Likewise a man may say, that a christen mā hath done all y<sup>e</sup> selfsame  
works, forsomuch as y<sup>e</sup> works of Christ are the works of the Christiā, bicause he hath  
done them for him. Merily a man may say that the Christian hath beē nailed to the  
crosse, buried, raised again, is gone vp into  
heauen, become the childe of God, & made  
partaker of the godhead. On the other side,



## of Christes death.

all the works that a Christian man doeth,  
are Christes works, because it is his will  
to take the for his. And forasmuch as they  
be vnperfect, & he thoroughly perfect, and ca-  
not away with any vnperfect thing: he hath  
made them perfect with his vertues, to the  
end that his wife should be alwayes ioyfull  
& well contented and not be afraide of any  
thing, assuring herself, that although there  
be yet still some defalte in her works, yet  
notwithstanding they be acceptable to God  
in respect of his sonne, vpon whō he hath his  
eyes alwayes fastened. ¶ That vnmeasur-  
able goodnes of God / how greatly is the  
christia bound vnto God: there is no loue  
of mā, be it neuer so great, that may be co-  
pared w the loue that God beareth to the  
soule of euery faithfull Christian, whereof  
Christ is the bridegrome. Wherevpon S. *Eph. 5.*  
Paul saith, that Iesus Christ hath so loued  
his wife the church, which is builded of li-  
uing stones (that is of the soules of the be-  
leeuing Christians) that for to sanctifie her,  
he hath offered himselfe to the death of the  
crosse, cleansing her with the washing of  
water, by his word, to ioyne her to himself  
a glorious church without spot or wrinkle  
or other like thing: but that she shoulde be  
C 2 holy

## The benefite

John. 3.

Howe the  
faithfull  
mans soule  
is assured of  
of being ma-  
ried vnto  
Christ.

holy and vnblameable (that is to wit, like  
vnto him in holinesse and innocency) and  
also be the true & lawfull daughter of God,  
who hath loued the world so well, that as  
Jesus Christ himselfe saith) he hath geuen  
his onely begotten sonne, to the ende that e-  
uery one which beleued in him should not  
perish, but haue life euerlasting. For God  
sent not his sonne into the worlde too con-  
demne the worlde: but too the ende that the  
worlde might be saued by him, insomuche  
that he which beleueth in him shal not be  
damned. Some man might demand after  
what maner the vniō of this holy marriage  
is made, & how the soule, which is y<sup>e</sup> bride,  
and her bridegrome Jesus Christ, are knit  
together. What assurance can I haue,  
that my Soule is vnited vnto Jesus  
Christ, and become his spouse? Howe can  
I assuredly glory that I am Queene and  
Mistres of his great riches, as a wife may?  
I can easily beleue that other folkes shall  
receiue this honour and glory: but I can-  
not perswade my selfe that I am one of  
those same too whome God hath geuen so  
greate grace: For I knowe mine owne  
wretchednesse & imperfection. My deerebe-  
loued brother, I answere thee, that thyne  
assurance

## of Christes death.

assurace consisteth in true and liuely faith,  
wherewith (as S. Peter saith) God clea- Acts. 5.  
seth mens hearts: and this faith is groun-  
ded in the beleeuing of the gospel, that is to  
say, in the beleeuing of the gladde tidings  
which haue beene published on Gods be-  
halfe thzough the whole woꝛld: which con-  
taineth in effect, y God hath vbled the rigo-  
roulnes of his iustice agaynst Iesus Chꝛist  
chastizing and punishing all our sinnes in Mat. 2.  
him. And whosoever receiueth this good ti-  
dings, and beleaues it stedfastly, hath the  
true faith and doth enioy the forgiveness of  
his sinnes, and is also reconciled vnto God:  
and of the child of wrath, is becom the child  
of grace: and recouering the image of God,  
entred into the kingdome of God, and is 2. Cor. 3.  
made the tēple of God, who marieth mans  
soule to his onely Sonne, by the meane of  
this sayth, which faith is a worke of God,  
and the gift of God, as S. Paule saith of-  
tentimes. And God geueth it vntoo those  
whom he calleth to him, of purpose to iu-  
stifie thē and to glorify thē, and to geue thē  
euerlasting life, according as our Lord Je-  
sus Chꝛist witnesseth saying: This is the Iohn. 6.  
will of him that sent mee, euen that euery  
one which seeth the sonne and beleaueth in  
him,

## The benefite.

- him should haue euerlasting life, and I will rayse him vp agayne at the latter day. And
- Iohn. 3.** like as Moyses lifted vp the serpent in the wildernesse; so must the sonne of man bee lifted vp, to the ende that euery one which beleueth in him might not perish, but haue life euerlasting. Also he saith too Martha :
- Iohn. I I.** He that beleueth in me shal liue, although he were dead, & euery one that liueth & beleueth in me, shall not die for euer. And to a
- I. Iohn. I 2.** company of the Iewes he saith: I am come a light into the world, to the end that euery man which beleueth in me, shoulde not abide in darknesse. And S. Iohn in his Epistle saith: Wherein appeared the loue of
- I. Iohn. 4.** God towards vs, for that God is loue, and sent his onely begotten Sonne intoo this worlde, that we might liue through him. And herein is loue known, not in that wee loued God, but in that he loued vs, and sent his Sonne too make attonement for our sins. And moreouer he sent him to destroy our enunics. For the bringing whereof to passe, he made him partaker of our fleshe, & of our blode, as sayeth Sainte Paule: too
- heb. 2.** the end that by his death, he might destroy him that had the dominion of death, that is to wit, the diuel, and set all such at liberty, as

of Christes death.

ty, as were subiect to bōdage all their lyfe long, for feare of death. Seeing then that we haue recoꝝdes of the holy scripture, concerning the promises, wherof we haue spoken hērtosoꝛe, and concerning many other promises that are disperſed in diuers places of the ſame, we cannot doubt of it. And for ſomuch as the holy ſcripture ſpeaketh to al ingeneral, none of vs ought to diſtruſt in himſelfe, that the ſelfſame thing which the ſcripture ſaith, ſhould not belong particularly to himſelfe. And too the end that this poynt wherin lieth and cōſiſteth the whole myſtery of our holy ſayth, may bee vnderſtood the better: let vs put the caſe that ſom good and holy king, cauſe the proclamation to be made through his whole Realme by the ſounde of a Trumpet, that al rebels and baniſhed men ſhal ſafely return home to their houſes, becauſe that at the ſuite & deſerte of ſome deere friende of theirs, it hath pleaſed him to pardon them: certeinly none of thoſe rebels ought too doubt of the obtayning of true pardon of his rebellion, but rather ought assuredly too returne home too his houſe, to liue vnder the ſhadowe of that holie king. And if he wyll not returne, he ſhal beare the penalty of it.

A very goodly ſimilitude and fitte for the expreſſing of the free forgiveness of ſinnes for Ieſus Chriſt. See ſake.

The benefite,

because that through his owne vnbelief he  
lieth in exile and in the displeasure of his  
Princke. But this good king is the Lorde of  
heauen and earth, who for the obedience  
& desert of our good brother Iesus Christe,  
hath pardoned vs all our finnes, and (as  
wee haue sayd afore) hath made open pro-  
clamation through the whole world, that al  
of vs may safely retorne into his kingdom.  
Therefore hee that beleueth this procla-  
mation, doth straight wayes retorne into  
Gods kingdome, (whereout we were dri-  
uen by the offence of our first Parentes,)  
and blessedly gouerned by gods holy spirit.  
And he that geueth no credite to the sayde  
proclamation, shal neuer enioy the said ge-  
nerall pardon: but for his vnbeleefes sake  
shal abide in banishment vnder the tyran-  
ny of the diuel, and liue and die in extreme  
misery, liuing and dying in the displeasure  
of the King of heauen and earth, and that  
iustly. For we cannot commit a greater  
offence against this good God, then to ac-  
counte him as a lyer and deceiuer: which  
verily we doe, in not giuing credite to his  
promises. Whow passing heauy is this  
deadly sinne of vnbeleefe! which so farre  
foorth as is possible (bereueth God of his  
gloze

of Christes death.

glory & perfection: besides the great harne  
that it doeth to a mans selfe, which is his  
owne damnation & the endlesse torment of  
his soule, which the miserable conscience fa-  
leth euen in this life. But on the contrary,  
he that cometh vnto God with assured-  
nesse of this faith, beleauing him without  
any mistrust or doubt of his promises, and  
warranting himselfe for a certaintie, that  
God will performe all that euer hee hath  
promised him; geueth all the glory vnto  
God, and liueth continually in rest & end-  
lesse ioy, euermore prayling and thanking  
the Lord God, for choosing him to the glory  
of the eternall life. And hercof they haue 1. Cap. 1.  
an assured earnest penny and gage, that is  
to wit, the sonne of God, whom they take  
for their most louing Bridegrome, & blood  
of whom, hath made their heartes so drun-  
ken, that through this passing holy believe,  
there is in the christian heart engendred so  
liuely a hope & so certaine a trust of Gods  
mercy towarde vs, and such an operatio  
is wrought in vs, as wee rest our selues  
wholy vpon God, leauing the whole care  
of vs vnto him in such wise, that being  
thoroughly assured of Gods good will, wee  
are not afraid, neither of the Deuil, nor of



## The benefite

Heb. 4.

Heb. 10.

his ministers, noꝛ of death. Which holy & steadfast trust of Gods mercy, inlargeth our hearte, cheereeth it vp, & with certaine mer- ueilous swete affectionis directeth it vnto G D D, filling it, and setting it on fyre with an exceeding seruent loue. And there- fore Paul encourageth vs too goe with all boldnesse to the throne of Grace: and hee counselleth vs that we should not shake it off, noꝛ make light of our trust, which hath great recompence and rewarde. But this so holy and diuine affiance is gendred in our heartes by the working of the holy Ghost, who is communicated vnto vs by faith, which neuer goeth without the loue of God. And heereof it commeth, that we are prouoked to doe good workes with a certaine liuelinesse and effectual cheereful- nesse: whereby we gather such a strength & inclination to do them, as we be throug- hly ready and soꝛwarde, to doe and to suffer all intollerable thinges foꝛ the loue and gloꝛy of our most gracious and mercifull father, who hath enriched vs with so abun- dant grace thꝛough Iesus Christe, & of his enemies made vs his most dære children. This true faith is no sooner given a man, but he is by and by indued and impzinted with

of Christes death.

With a certain violent loue of good woꝝkes,  
to yelde right swete and amiable fruites  
both vnto God, & likewise vnto his neigh-  
bour, as a very good and fruitfull tree. And  
it is no more possible that he should bee o-  
therwise, than it is possible that a faggot  
should be set on fire, and not cast light im-  
mediatly. This is the hely Faith, without Heb. 8.  
the which it is vnpossible y any man shuld  
please God, and whereby all the holy men  
(as well of the olde Testament as of the  
new) haue byn saued, according as S. Paul  
witnesseth of Abraham: concerning whō, Rom. 4.  
the Scripture saith, that Abraham bele- Gen. 15.  
ued God, and it was reckoned to hym for  
righteousnes. And therefore he saith a litle  
before: We beleue that a man is iustified  
by faith without the deedes of the law. And  
in an other place he saith: So then in that Rom. 2.  
time shall the remnant be saued, according  
to the election of grace: and if they be saued  
by grace, then is it not by woꝝkes, for then Galat. 3.  
were grace no grace. And to the Galathiās Abac. 2.  
hee sayth, it is a manifest matter, that no  
man becommeth righteous before GOD  
by the Lawe, because the righteous ly-  
ueth by Faith. And the Lawe consisteth  
not in beliefe, but hee that perfourmeth the  
thynges

## The benefite

**Galat. 3.**

**Rom. 10.**

**S. Augustin**

things that the law commandeth, shall liue by that performance. And further he saith, that a man cannot become righteous by the deedes of the law, but only by beleeuing in Iesus Christe. Again, a litle after he saith that if a man can become righteous by the law, Iesus Christe dyed in vaine: Moreover to the Romans, making compariso betwene the righteousness of the law, & the righteousness of the Gospel, hee saith, that the one consisteth in the doing of woorkes, and the other in beleeuing. For if thou confesse our Lord Iesus Christ w<sup>th</sup> thy mouth, and beleue in thy hart that God hath ray- sed him vp from death, thou shalt be saued. For the beltefe of the heart maketh a man righteous, & the confession of y<sup>e</sup> mouth maketh him safe. Loe how this good Teacher S. Paul sheweth evidently that saith maketh a man righteous without any woorkes. And not only S. Paul, but also y<sup>e</sup> holy doctors that came after him, haue confirmed and allowed this most holy truth of Iustification by faith: among whom S. Augustin is the chiefe, who in his booke of faith and woorkes, and in his booke of the Spirit and the Letter, and in his booke of fourescore & thre questions, and in his booke which hee

## of Christes death.

did write to Boniface, and in his treatise  
vpon the xxxi. Psalm, and in many other  
places, defendeth this article, shewing that  
we become righteous by faith without any  
helpe of good woꝝkes: Howebeit that good  
woꝝkes are the effectes of righteousness, &  
not the cause of it. And he sheweth that the  
wordes of S. James being soundly vnder-  
stode, are nothing contrary to this article.  
Which thing Origen doth also affirme in *Digen.*  
his 4. booke vpon the Epistle to the Romas  
saying that S. Paules meaning is, that  
faith only is sufficient to make men righ-  
teous, insomuche that a man becommeth  
righteous, only by beleuing, although he  
haue not done any good woꝝke at all. For  
so it is, that *Th*ee became righteous wi-  
out the woꝝkes of the law, so much as the  
Lord sought not what good woꝝkes he had  
done in tines past, nor waited vntil he had  
done any after he had beleued, but hauing  
accepted him for righteous vpon his onely  
confession, tooke him for his companion, e-  
uen he shoulde enter into Paradise. Like-  
wise, that so renowned \* woman in the *Mary*  
Gospell of S. Luke, while shee was at the *Magdalen*  
fete of Iesus Christ, heard it said vnto her, *Luke. 6.*  
thy sinnes are forgiven thee. And a litle af-

## The benefite

ter he saith vnto her, thy faith hath saued thee, goe thy way in peace. Afterward Origen saith, In many places of the Gospell a man may see how our Lorde Iesus Christe hath spoken in suche wise, as hee sheweth that faith is the cause of the saluation of the beleuers. When is a man made righteous by faith, & the works of the law further him nothing at al. On the contrary, where Faith is not, (which Faith maketh the beleuer righteous) although a man do the workes which the Law commandeth: yet notwithstanding soasmuch as they be not builded vpon the foundation of faith, albe it that to outward appearance they seeme good, yet can they not iustifie him that doth them, because he wanteth faith, which is the marke of them that are become righteous before God. And who is he that can boast himself to be righteous, when he heareth God say by his Prophet Esay, that all our righteousnesse is as a defiled cloath of a menstruous woman? Then can wee not iustly glory in our selues, but in the onely faith of the crosse of Iesus Christ. S. Basil in his Homilie of humilitie, sayth that the Christian ought to holde him selfe for righteous thzough beleefe in Iesus Christ: and his

Faith is the  
marke of  
those that  
are iustified

Esay 64.

S. Basil.

## of Christes death.

his wordes are these . The Apostle sayth,  
that he which gloryeth, should glory in the  
Lord, in that God hath made Iesus Christ  
to be our wisdom, righteousness, holynes  
and redemption, to the end, that he which  
would glory, should glory in the Lord, be-  
cause that the perfite and sounde gloryng,  
is to glory in the Lord. For in so doing, a  
man presumeth not vpon his owne righte-  
ousnesse, but acknowledgeth his want of  
the true righteousness, & that he is made  
righteous, only by beleuing in Iesus  
Christe. And S. Paul gloryeth of the despi-  
zing of his owne righteousness, and of his  
seeking of Christes righteousness, by faith,  
which commeth of God. S. Hyllary in his  
nienth Canon vppon the exposition of S. S. Hyllary.  
Matthewe sayth these wordes : The  
Scribes considering Iesus Christe but on-  
ly as man, were troubled that a man  
shoulde forgeue sinnes, and pardon that  
thing which the Lawe coulde not doe, be-  
cause that only faith iustifieth. Saint Am- S. Ambrose  
brose, in expounding these wordes of S. Rom. 4.  
Paul [ Vnto hym that beleueth in him  
which iustifieth the vngodly, his faith is  
accounted for righteousness, according  
to the purpose of Gods grace, ] (Like  
as

The benefite

as David also saith, that the man is blessed whom God accompteth righteous without good workes) writeth thus. S. Paul sayth, that vnto him which beleueth in Iesus Christ (that is to wit, to the Gentile) his faith is imputed for righteousness, as it was vnto Abraham. In what wise they thinke the Iewes to become righteous by the workes of the law: and yet to be righteous as Abraham was, seeing that Abraham became not righteous by the deedes of the Lawe, but onely by faith: Then is not the Law needful, forasmuche as the sinner becommeth righteous before God through only faith, according to gods gracious purpose, as David sayth. The Apostle confirmeth that which he hath said, by the Prophets example, saying: Blessed is y man whom God accepteth for righteous without workes: Whereby David meaneth that those men are very happy, who God hath determined to accept for righteous before him, by only faith, without any paines taking or obseruation of the Law on their behalfe. Thus sheweth hee the blessednesse of the time wherein Christ was borne, in somuch as the Lord himselfe saith: Many righteous men & Prophetes haue coueted

Psalm. 31.

David



of Christes death.

to see the things that you see, and to heare  
the things that you heare, & haue not heard  
them. The selfsame thing saith S. Ambrose  
in expounding the first cap. of the 1. Epistle  
to y<sup>e</sup> Cozinthians, affirming openly y<sup>e</sup> who-  
soever beleueth in Iesus Christ, is become  
righteous wout woꝝkes & without any de-  
sert, & receiueth foꝝgiuenesse of his sinnes  
by faith alone. Also he affirmeth the same  
thing in an Epistle which he writeth to I-  
renæus, saying: let no man boast of his own  
woꝝkes, foꝝ no man becomneth righteous  
by his owne woꝝkes: but he that hath righ-  
teousnesse, hath it of free gift, foꝝsomuch as  
he is made righteous by Iesus Christ. The  
is it faith that deliuereth by Christs blood:  
foꝝ happy is hee whose sinne is foꝝgeuen &  
pardoned. And S. Bernard in his threescore S. Bernard  
and seuentene Sermon vppon the Ballet  
of Ballets, cōfirmeth the same, saying that  
our owne merites beare no sway at all, in  
making vs righteous, which thing must be  
attributed wholly vnto grace, w<sup>ch</sup> maketh vs  
righteous freely, & likewise dischargeth vs  
frō the bondage of sinne. And he addeth,  
that Iesus Christ marrieth the soule and  
coupleth it vn to himselfe by faith, without  
that any desert of our woꝝkes ought oꝝ can  
D come

## The benefite

Gen. 17.

A very good  
comparison  
how we bee  
clothed with  
the righte-  
ousnes of Je-  
sus Christe.

come betwē. But bicause I wil not be too long, I wyll make an end of mine allegations, when I haue vttered one very notable and good sayng of Saint Ambrose in his booke intituled of Iacob concerning the blessed life. The saide holy man saith, that like as Iacob hauing not on his owne behalfe deserued the birthright, shrowded himselfe vnder the apparrell of his brother and cloathed him selfe with his garment, which yelded a very swete sente, and in that wise presented him selfe to his father, to receiue the blessing vnder another mans person too his owne behoufe: euen so is it requisite for vs to cloath our selues with the righteousness of Iesus Christ by faith, and to shrowd our selues vnder the diuine purenesse of our eldest brother, if wee wyll be receiued for righteous afore God. And certainly this is true. For if wee appeare before God vnclothed of the righteousness of Iesus Christe, out of all doubt we shal bee iudged worthe of euerlasting damnation. But contrariwise, yf God see vs apparelled with the righteousness of his sonne Christ: the wil he surely take vs for righteous, and holy, and worthe of eternal life. And verily it is a great rashnesse in  
such

of Christes death.

such as pretende to attaine vnto righteousness by y<sup>e</sup> keeping of Gods cōmandements, which are alcomprehēded in \* louing God, with all our heart, with all our soule, and with all our strength, and our neighbour as our selfe. But who is so arrogant or so madde as to presume that he is able to performe those commandements to the full? **D** who saeth not that Gods law requireth perfect loue, and condemneth all vnperfectnesse. Let euery man consider well his owne woorkes, which partly shall seeme good vnto him, and he shall finde that they ought rather to be called transgressions of that most holy law, according also as they be altogether vncleane and vnperfect, so that he must bee saine to vtter this saying of Dauid, Enter not into iudgemente with thy seruant **D** Lorde, for no man liuing shall bee found righteous in thy sight And Solomon saith, who is hee that may say, my hearte is cleane? And Job cryeth out, What man is he that can be vndefiled, and what man borne of woman can shewe him selfe righteous? Beholde hee found no stedfastnesse among his Saints, yea the heauens are not cleane in his sight. Howe muche moze abhominable

No man  
can boast of  
the performance of  
Gods lawe.

Psalm. 102

Pro. 20.  
Job. 15.

## The benefite

1. Thon. 2.

Matth. 6.

Luke. 17.

and filthie is man, who drinketh iniquitie as it were water: And S. John saith, If we say wee bee without sinne, wee deceiue our selues. And specially our Saviour Iesus Chrifte teacheth vs to say, as often as wee pray, Forgeue vs all our trespasses, as we forgiue them that trespasse against vs. And herby may wel be gathered the folly of those y make merchādiſe of their workes, presuming to saue by them, not onely them selues, but also their neighbors: as though our Lord Iesus Chrifte had not sayd vnto them, When yee haue done all that euer is commanded you, say yee, we be vnprofitable seruantes, wee haue done but as wee ought to doe. He sae that although wee had perfourmed Gods lawe to the full, yet neuerthelesse we shoulde esteeme and cal our selues vnprofitable seruants. Nowe then seeing that men are so farre of from this full perfourmance: who is he that dareth be so bolde as to glorifie him selfe that hee hath added so great an ouerplus of deseruinges aboue the full measure, as he may haue to deale abroad vnto others: But to returne to our purpose, I woulde that the proude sinner which beareth him selfe in hande that hee maketh himselfe righteous before

God

of Christes death.

God by doing some woꝝkes which are allowable to the woꝝld, would consider that all the woꝝkes which proceed out of an vn-cleane and foule hearte, are also vncleane and filthie, and consequently cannot be acceptable vnto God, noꝝ haue any power to make the partie righteous. Therefore wee must first of all cleanse the hearte, if wee minde that our woꝝkes should please God. The cleansing of the hearte proceedeth of faith, as the holy Ghost affirmeth by the mouth of S. Peter. Then must wee not say that the vnrighteous person and the sinner becommeth righteous, good, and acceptable vnto God by his owne woꝝkes: But wee must of necessitie conclude, that faith cleanseth our hartes, and maketh vs good, righteous and acceptable before God, and furthermore causeth our woꝝkes to please him, notwithstanding that they bee altogether vnprofitable and vnperfect. For in as much as wee be become the children of God through faith: hee considereth our woꝝkes not as a seuer & rigorous iudge, but as a most mercifull father, hauing pity of our frailenesse, and regarding vs as the members of his eldest sonne, whose perfection and righteousness doeth supply all

Act. 15.

## The benefite

How the  
woorkes of  
the faithfull,  
though they  
be vnperfite,  
please God.

Matth. 25.

our vncleannesse and imperfection, which  
are not layde to our charge, forsomuche as  
they be couered vnder the purenes and in-  
nocencie of Iesus Christe, and come not to  
iudgement before God. And heereupon it  
commeneth to passe, that all our woorkes  
which procede of a true faith, (notwith-  
standing that they be wholly sinful and cor-  
rupt of themselues) shall neuerthelesse bee  
prayed and allowed by Iesus Christe in  
the generall iudgement, because they bee  
the fruites and Testimonies of our faith  
whereby wee bee sau'd. For insomuche as  
we haue loued y brethren of Iesus Christ,  
wee shall shew euidently, that wee haue al-  
so bene faithfull, and brethren of Christe,  
and therefore by faith, wee shall bee put in  
full possession of the euerlasting kingdome  
which our soueraigne Lord God hath pre-  
pared for vs before y creating of the world:  
not for our merites sakes, but through his  
mercy whereby he hath chosen vs, and cal-  
led vs to the grace of his Gospel, and made  
vs righteous, to the intent to glorie vs e-  
uerlastingly with his only begotten sonne  
Iesus Christe, who is the holinesse and  
righteousnesse of vs, but not of them which  
wyl not confesse that faith is sufficient of

of Christes death.

it selfe too make a man righteous and acceptable to the Lord GOD, who through his fatherly goodnes and louing kindnes, offereth and giueth vs Iesus Christe with his righteousness, without any desert of our owne woorks. What thing can woork or cause a man too deserue so great a gyfte and Treasure as Iesus Christe is? This treasure is geuen only through the grace, fauour, and mercyfulnesse of GOD: and only faith is the thing that receiueth suche a gift, as too make vs inioy the forgiuenesse of our sinnes.

In what  
maner faith  
iustifieth.

And therfore when S. Paul & other Doctors say, that only faith maketh men righteous without woorkes: they meane, y it maketh vs to inioy y general forgiuenesse of our sinnes, and to receiue Iesus Christ, who (as saith S. Paul) dwelleth in our heartes by faith, and ouercomming and pacifying the troubles of our consciences, satisfieth Gods iustice for our sinnes. Furthermore it appealeth Gods wrath iustly moued against vs, quencheth the fyre of Hell, whereinto our naturall corruption did throw vs headlong, and chærefully destroyeth and querthroweth the Deuil togeather with al his power and tyranny:

Eph. 3.



## The benefite

Which things, all y<sup>e</sup> woorks that al y<sup>e</sup> men in the woꝛlde can lay together, are not able to deserue noꝝ to bring to passe. That glory and that prerogatiue is reserued alonly to the sonne of God, that is to wit, too the blessed Iesus Christe, who hath power aboue all the powers that are in heauen, in earth, and in Hell, and giueth himselve and his merites, to al such as distrusting in the selues doe set their whole hope of being saued, in him and in his merites. And therefore let no man beguile him selfe when hee heareth it saide, that onely sayth iustificieth without woꝛkes: and think, as false christians doe ( who dyalue all thinges to liue fleshly) that the true faith consisteth in beleauing the bare stoꝛy of Iesus Christ, after the same manner as men beleue the stoꝛy of Cæsar, or Alexander. Suche manner of beliefe is but an historicall belief, grounded mærely vpon the report of men, & vpon their writings, & lightly impꝛinted in our conceite by a certaine custome, and is like to the faith of the Turkes, who foꝝ the like reasons beleue the fables of their Alcaron. And such a faith is but an imagination of man, which neuer renneth the hart of man, noꝝ warmeth it with the loue of God,

of Christes death.

God, neyther doe any good woꝝkes insue,  
oꝝ any change of life which faith shoulde  
bꝛing foꝝth. And therfoꝛe they falsly hold oꝝ  
piniõ, against y<sup>e</sup> holy scripture and agaynst  
the holy Doctoꝛs of the church, y<sup>e</sup> only faith  
maketh not mē righteous, but y<sup>e</sup> they must  
also haue woꝝks. vnto whõ I answered that  
this hystorical and fond belæse, and all the  
woꝝkes that insue therof, are not only vn-  
able to make a man righteous: but also doo  
cast the parties headlong to the bottome of Mat. 12.  
hel, like vnto those y<sup>e</sup> haue no oyle in their  
lāpes, that is to say, no luely faith in their  
harts. The sayth that maketh men righ-  
teous, is a woꝝk of God in vs, wherby our  
old man is crucified, & wee being transfoꝝ-  
med in Iesus Chꝛiste, become newe crea-  
tures, & the deere beloued childeꝛen of God. Rom. 6.  
This heauenly faith is it that graffeth vs  
into the death and resurrection of Iesus  
Chꝛist, & consequently mortifieth our flesh  
with the affects & lustes therof. Foꝛ when  
we by the operation of sayth do knowe our  
selues to be dead with Iesus Chꝛiste: wee  
are at a full point with our selues & with  
the woꝛld, & are thoroughly resolved, how it  
is meete that they which are dead with Je-  
sus Chꝛiste, shoulde mortifie their earthly

## The benefite

members, that is to wit, the sinfull affecti-  
ons of theyr mind, and the lusts of the flesh  
& sozasmuch as we know we bee rayled a-  
gaine w<sup>th</sup> Chzist, we bend our selues to the  
leading of a spirituall & holy life, like vnto  
that which we shal liue in heauē, after the  
last resurrection. This holy sayth making  
vs to inioy the general pardon that is pub-  
lished by the Gospel, bringeth vs into the  
kingdome of our good God, and pacifieth  
our cōsciences, mainteining vs in cōtinual  
ioy, & holy & spiritual sweetnes. This selfe  
same faith knitteth vs vnto God, & maketh  
him to dwell in our heartes, & clotheth our  
soule with himself, so as thēceforth the ho-  
ly Ghost moueth vs to doe the same things  
wherunto he moued Iesus Chzist while he  
was in the world, & was cōuersant among  
men, that is to wit, vnto lowlines, meeke-  
nes, obedientnes vnto God, louingnes, &  
other perfections, wherthroughe we recouer  
y<sup>e</sup> image of God. For these selfsame causes,  
Iesus Chzist did rightly attribute blessed-  
nes vnto this inspired faith: which blessed-  
nes cannot be w<sup>th</sup>out good woorks & holines  
of life. And how can it bee that a Chzisti-  
an should not become holy, seeing that Ie-  
sus Chzist is become his holines through  
sayth?

of Christes death.

faith: Therfore by faith we be iustified & sa<sup>d</sup> S. Paule  
ued: and therfore S. Paul doth in a maner calleth the  
allwaies call those Saints, whom we call  
nowe Christians: who, if they haue not  
Christes spirit are none of Christes, & conse-  
quently no Christians at al. But if they haue  
the spirit of Iesus Christe to rule and go-  
uerne them, we must not doubt, but that  
although they knowe well that they bee  
made righteous throught faith onely: yet for  
al that, they will become neuer the more  
slouthfull to do good woorkes. For Christes  
spirite is the spirit of loue, and loue cannot  
bee idle, nor cease from the doing of good  
woorkes. But if we will say the truth, a mā  
can do no good woorkes, except he first know  
himselſe to be become righteous by faith:  
for before he knoweth that, his dooing of  
good woorkes is rather too make himselſe  
righteous, than for the loue and glory of  
God: and so he defileth all his woorkes with  
selfeloue, for the loue of himselſe and for  
his own profit. But he that knoweth him-  
selſe to be become righteous by the merits  
and righteousness of Christe, (which hee  
maketh his owne by fayth) laboureth hap-  
pily, & doeth good woorkes, alonely for the  
loue and glory of Christ, and not for loue of  
him.

S. Paule  
calleth the  
saints who  
we call  
Christians.

He that be-  
leueth can-  
not be with-  
out good  
woorkes.

## The benefite

himselfe, nor to make himselfe righteous,  
And therby it cometh, that the true Christiā,  
(that is to wit, he that accounteth him  
self righteous by reason of Christes righte-  
ousnes) asketh not whether good woꝝks be  
cōmanded oꝝ not: but being wholly moued  
& prouoked with a certaine violence of god-  
ly loue, he offereth himselfe willingly to do  
al the woꝝks that are holy & Christianlike,  
and neuer ceaseth to doe well. He therefore  
which feeleth not the meruailous effects by  
his faith, which we haue heretofore decla-  
red, y the inspired faith woꝝketh in y heart  
of the christiā: Let him assure himselfe, that  
he hath not the christiā faith, & let him pray  
earnestly vnto God to giue it him, saying:  
Lorde, helpe mine vnbeleefe. And when he  
heareth it said, that only faith maketh men  
righteous, let him not deceiue himself, & say  
What neede I to weary my selfe in doing  
good woꝝkes? faith is inough to send me to  
Paradise. To such an one I answere, that  
onely fayth sendeth vs to Paradise: but yet  
let him take good heed: for the diuels doe also  
beleue and tremble, as saith S. James: O  
miserable man, wilte thou goe w them to  
Paradise? By this false cōclusiō thou maist  
know (my bzother) in what an erroꝝ thou  
art

Mark. 2.

James 2.

of Christes death.

art : for thou weenest to haue the faith that  
maketh men righteous, and thou hast it  
not. Thou sayest thou art rich, and hast no  
neede of any thing, and thou seest not howe *Apo. 3.*  
thou art poore, wretched, blind, and naked.  
I counsel thee to buy golde of God, that is  
thoroughly fired w<sup>th</sup> fire, (that is to say, true  
faith set on fire with good woorkes) to the in-  
tent thou maist become riche : and to clothy  
thy self with white raiment (that is to wit  
with Christes innocencie) to the ende that  
the shame of thy nakednesse (which is the  
great filthinesse of thy sinnes) be not seene  
to the whole world. When is the iustifying  
faith as it were a flame of fire, which cannot  
but cast forth brightnesse. And like as the  
flame burneth the wood without the helpe *A lively' co.*  
of the light, and yet the flame cannot bee *parisson.*  
without the light : so is it assuredly true,  
that sayth alone consumeth and burneth  
away sinne without the helpe of woorkes,  
and yet that the same sayth cannot be with-  
out good woorkes. Wherefore, like as if  
we see a flame of fire that giueth no light,  
we knowe by and by that it is but bayne  
and painted : euen so when wee see not  
some light of good woorkes in a man, it is  
a token that he hath not the true inspired  
sayth,

## The Benefite

What S.  
James  
meant con-  
cerning  
works.  
James. 2.

A heauenly  
comparison

faith, which God giueth to his chosen, too  
iustifie and glorify them withall. And hold  
it for certayne, that S. James meant so,  
when he sayde, shewe mee thy faith by thy  
works, & I wil shewe thee my faith by my  
works. For his meaning was, that he w<sup>ch</sup> is  
plūged in ambitiousnes, and worldly plea-  
surs, beleueth not (though he say he beleue)  
forasmuch as he sheweth not in himself the  
effects of faith. Also we may liken this holy  
faith too the Godhead which is in Iesus  
Christ: who being very mā (but w<sup>thout</sup> sin)  
did wonderful thinges, healing the sicke,  
giuing sight to the blind, walking vpon the  
water, and raysing vp the dead vnto life a-  
gain: & yet these merueilous works were  
not the cause that he was God. For before  
he did any of those thinges, he was God and  
the lawfull and only begottē sonne of God,  
and he need not to worke those miracles to  
make himself God by them, but forasmuch  
as he was God, therfore he did them. And  
so, the miracles that Christ wrought, made  
him not to be God, but shewed openly that  
he was God. In likewise, true sayth is as  
it were a Godhead in the Soule of a Chri-  
stian, which doeth wonderous works, & is  
neuer weary of well doying, and yet those  
works



of Christes death,

wozkes are not the cause that a Chzistian is a chzistian, that is to wit, that he is righteous, good, holy, and acceptable vntoo God, neither needeth he to woozke all those good wozkes to become such a one. But forasmuch as he is a chzistian by sayth, lyke as Iesus Chzist being a man was also God by his Godhead; hee dooth all those good wozkes, which make not the chzistian to be righteous and good, but shewe him to be good, righteous and holy. So then, like as Chzistes Godhead was the cause that hee wrought miracles: euen so faith working through loue, is the cause of the good wozkes that a chzisten man doeth. And like as a mā may say of Iesus Chzist, that hee hath done this miracle or that, & that those miracles, besides that they glorified God, were also a great honor vnto Iesus Chzist as he was mā, who for his obedience euen vnto death, was recōpenced at Gods hād in his resurrectiō, & had geuen vnto him al power both in heauen & earth, which he had not afore as in respect of his manhood, but deserued it by the vniōn w<sup>ch</sup> is betwixt the worde of God and the māhood of Chzist: So doeth faith in a Chzistian, which faith by reaso<sup>n</sup> of the vniōn that it hath with the soule, attributeth that thing too the one w<sup>ch</sup> is proper  
to

## The Benefite

to the other: wherupon it cometh, that the holy scripture promisetht the christian everlasting life for his good works, because good works are the fruites and testimonies of lively faith, and proceed of it as light proceedeth from a flame of fire, according as I haue said hertofore. And by this holy faith which embraceth Iesu Christ, it cometh to passe that our soule is ioyned with Christ, and is so vnted and knit to him, that whatsoever Christ hath merited & deserued, the same is imputed vnto the soule, as though it had merited and deserued it. And therefore S. Augustine saith, that God crowneth his owne giffes in vs. Of this vnion of the soule with Iesus Christ, Christ himselfe beareth good recorde, where hee prayeth to his father for his Apostles and for such as should beleue in him by their preaching. I pray not (saith he) for them onely, but also for al those that shal beleue in me through theyr word, to the end they may be all one thing, that like as thou my father art in me, and I in thee, so they also may be one in vs, and that the world may beleue that thou hast sent me, and that I haue geuen them the glory which thou hast geuen me, so as they should be one selfsame thing like

John. 17.

as

of Christes death.

as thou and I are one. Whereby it appea-  
reth evidently, that if we beleue the word  
of the Apostles (who preached that Iesus  
Christ died for our sinnes, and rose againe Rom. 4.  
for our iustificatiō) we become al one thing  
with him: and forasmuche as he is all one  
with God, we also become al one with god,  
by the meane of Iesus Christ. 2. Cor. 6. A wōderful  
glozy of the Christiā, to whom it is graun-  
ted through faith, to possesse the vnspēake-  
ble benefits which the Angels long to be-  
hold! By this present discourse a man may  
plainly perceiue the difference y is betwixt  
vs & them that defend the iustification by  
faith & woorkes together. Herein we agree  
with them, that we stablish woorkes, affir-  
ming that the faith which iustificieth cannot  
be without good woorkes, & that those which  
are become righteous are they that doe the  
good woorkes that may rightly be called good  
woorkes. But we differ from them in this,  
that we say, that faith maketh men righte-  
ous without the help of woorkes. 1. Pet. 2. And the  
reason is ready: namely, because that by  
faith we put on Christe, and make his ho-  
linesse and righteousness to be ours. And  
seeing the case so standeth, that Christes  
righteousnesse is geuen vs by sayeth: Ioh. 1.

## The benefite

Heb. 9.

cannot be so thanklesse, blind, and vnhappy, as not to beleue that he is of sufficient ability, to make vs acceptable and right before God. Let vs say w<sup>th</sup> the Apostle, If the blood of Oxen and Goates and the Ashes of a Cow sprinkled, cleanse the vncleane, as touching the cleansing of the flesh: how much more shal that blood of Iesus Christ, who by the euerlasting spirite offered himselfe vndefiled vnto God, to cleanse our consciences from dead woorkes to serue the liuing God? I pray thee now, thou good and deuout christia, consider wel which of these two opinions is the truest, holiest, and woorthiest to be preached: Durst, which aduanceth the benefite of Iesus Christ, & pulleth downe the pride of man which would exalt his owne woorkes against Christes glory, or the other, which by affirming that saith of it selfe iustificieth not, defaceth the glory and benefite of Iesus Christe, and puffeth vp the pride of man, who cannot abide to be iustificed freely by our Lord Iesus Christ without some merit of his owne. But (say they) it is a greate quickening vp to good woorkes to say that a man maketh himself righteous before God by meanes of them, I answere, that we also confesse that good woorkes

## of Christes death.

woorkes are acceptable to God, & that he of his more grace and free liberalitie recompenceth them in paradise. But we say more ouer, that no woorkes are good, sauing those that (S. Augustine saith) are done by those that are become righteous through faith, because, that if the tree be not good, it cannot yeelde good fruit. And furthermore we say, that such as are become righteous through faith, forasmuch as they knowe themselves to be righteous through Gods righteousness purchased by Christ, make no bargayning with God for their woorks, as though they would buy their manner of iustification such as it is with them: but being inflamed with the loue of God, and desirous to glorifie Iesus Christ who hath made them righteous by geuing them his merites and riches, they bestow all theyr whole studie and labour to doe Gods will, fighting manfully agaynst the loue of themselves, and agaynst the world and the Diuel. And when they fall through frailty of y flesh, they recover themselves by and by, & are so much the more desirous to do good, & so much the more in loue with their God, considering that he layeth not their sins to their charge, because they be ingrafted into

## The benefite

Jesus Christ, who hath made full amends  
for all his members, vpon the tree of his  
crosse, and maketh continuall intercession  
for them to the eternall father, who for the  
loue of his onely begotten sonne beholdeth  
them alwaies with a gentle countenance,  
gouerning and defending them as his most  
deare children, and in the end geuing them  
the heritage of the world, making the like  
fashioned to the glorious image of Christ.  
These louing motions are y<sup>e</sup> spurres that  
pricke forward the true Christians to doe  
good wo<sup>r</sup>ks: who considering that they are  
become the children of God through faith, &  
made partakers of his diuine nature, are  
stirred vp by the holy Ghost dwelling in  
them, to liue as it becomnieth the children  
of so great a Lord, & are greatly ashamed  
that they mainteine not the beauty of their  
heauenly noblenes: and therfore they im-  
ploy their whole indeuour to the following  
of their firstborne brother Jesus Christ ly-  
uing in great lowlines and meekenes, in al  
thinges seeking the glory of God, geuing  
their liues for their brethren, doing good to  
their enemies, gloryng in y<sup>e</sup> sufferance of  
reproches, & in the crosse of our Lord Jesus  
Christ, & saying with Zachary, We be deli-  
uered

of Christes death.

uered out of hande of our enimies, to serue  
God wout feare, in holines and righteous-  
nes all the daies of our life. They say with  
S. Paul, The grace of the Lord is appea-  
red, to abolish al wickednes and al world: Tit. 2.  
ly desires in vs, to the end we should liue a  
sober, holy, and honest life in this worlde,  
wayting for the blessed hope, and for the  
gloious appearing of the great God and sa-  
uiour. These and such other like thoughts,  
desires, and affections, are wrought by in-  
spired faith in the soules of them that are  
become righteous. And as for him that ey-  
ther wholly or partly feleth not these godly  
affections and operations in his heart, but  
is geuen ouer to the flesh and the world, let  
him assure himselfe, that hee hath not yet  
the iustifying faith, nor is the member of  
Christ, because he hath not Christes spirit,  
and cōsequently is none of his, and he that  
is none of Christes, is no Christian. Then  
let mans wisdom cease henceforth to fight Rom. 8.  
agaynst the righteousness of the most ho-  
ly faith, and let vs geue al the glozy of our  
iustification, to the merits of Iesus Christ Gala. 3.  
with whom we be clothed through faith.



The benefite

The fifth Chapter.

In what wise the Christian is clothed  
with Iesus Christ.

**A**lthough that by the things aforesaid.  
a man may easily and plainly inough  
perceiue, how a Christian may clothe him-  
selfe with Iesus Christ: yet neuerthelesse,  
I mind to speake a little of it, assuring my  
selfe, that vnto the good and faithfull Chri-  
stian, it can seeme neither grieuous nor  
troublesome to speake therof, although the  
thing were repeated a thousande times.  
Wherefore I say, that the Christian know-  
eth that Iesus Christ, together with al his  
righteousnesse, holinesse, and innocencie, is  
his owne throughe faith. And like as when  
a man purposeth to present himselfe before  
some great Lorde or Prince, he laboureth  
to aray himselfe in some faire and costly  
apparrell: euen so, when the Christian is  
decked and arayed with the innocencie of  
Christ, and with all his perfection, he pre-  
sēteth himselfe boldly before God the Lord  
of all, assuring himself, y<sup>e</sup> throughe Christs  
merites he is in as good case, as if he had  
purchased al that which Iesus Christ hath  
purchased and deserued. And truely, sayth  
maketh euery of vs to possesse Christ and  
all

## of Christes death.

all that is his, as we possesse our owne garment. And therfore to be clothed with Iesus Christ, is nothing else but to beleue for a certaintie, that Christ is wholly ours: and so is he in very deede, if we beleue so, and hold our selues assured, that by the same heavenly garment we be receiued into fauour before God. For it is moste certaine that he as a most deere father hath geuen vs his sonne: meaning that all his righteousness, and al that euer he is, can, or hath done, should be in our power and iurisdiction, in such wise as it should be lawfull for vs to make our boast of them, as if we had done, purchased, and deserued them, by our owne strength. And whosoever beleueth this, shall find that his belief is good & true, as we haue shewed heretofore. Then must the Christian haue a stedfast faith & beliefe, y<sup>e</sup> al the goods, al the graces, & al the riches of Iesus Christ, are his: for sith y<sup>e</sup> God hath geuen vs Iesus Christ himself, how should it be possible that he hath not geuen vs all things w<sup>th</sup> him? Now if this be true, as true it is in deede: y<sup>e</sup> Christian may rightly say, I am y<sup>e</sup> child of God, & Iesu Christ is my brother, I am Lord of heauē and earth, & of hel & of death, & of the law, in so much as the

Rom. 8.

## The benefite.

law cannot accuse me nor lay any curse vpon me, because the righteousness of God is become mine. And this sayth is it alone y maketh a mā to be called a christiā & which clotheth him with Jesus Christ as we haue saide afoze. And boldly may this be called a great mystery, wherunder are contained marueilous things, & things not hearde of, cōcerning y great God, which cānot enter into mā's heart, except God do first soften it w his holy grace as he hath promised to do by his holy prophet, saying, I wil giue you a new heart, and I wil put a new mind in to you, and I wil take away the stony hart out of your bodie, & I wil giue you a heart of flesh. Now then, he that beleueth not after the said maner, that Jesus Christ with all the goods that he possesseth, is his; can not call himselfe a true Christian, nor euer haue a quiet and ioyfull conscience, nor a good and feruent courage too doe good: but shal easily faint in doyng of good woorkes, yea and moreouer hee shal neuer bee able to doe woorkes that are truely good. This only belæse and trust y we haue in the merites of Jesus Christ, maketh men true christians, stout, cheereful, mery, louers of God, ready to doe good woorkes, Possessors  
of God

of Christes death.

of Gods kingdome and of God himselfe, & his right dearly beloued childe, in whō the holy Ghost doeth truly dwell. What heart is so cowardly, cold, & vile, which considering the inestimable greatnesse of the gift that God hath bestowed vpon him, in geuing him his owne so wel beloued sonne with all his perfectnesse; is not inflamed with an excedding earnest desire, to become like vnto him in good works: specially seeing that the father hath giuen him vnto vs for an example wheron we must continually looke, framing our life after such a sort, as it may be a true counterpaine of the life of Iesus Christ, forasmuch as Christe (as saith S. Peter) hath suffered for vs, lea-  
ning vs an ensample, to the ende that we should follow his footestepes. Out of this consideration issueth another kinde of clothing of a mans selfe with Christe, which we may terme an example clothing, for so much as the christiā must frame his whole life after y<sup>e</sup> example of Christe, fashioning himselfe like vnto him in all his deedes, words, & thoughts, leuing his former wicked life, & decking himselfe with the new life, that is to wit, with the life of Christe.

By reason whereof S. Paul saith, Let vs

Iesus christ  
the true ex-  
ample of  
Christians.

2. Pet. 2.

Ephē 4.  
Rom. 15.

## The benefite

cast away the woꝝkes of darkenesse, and put on the armour of light, not in feasting, noꝝ in drunkennesse, noꝝ in chambering & wantonnesse, noꝝ in strife: but put vpon you the Lorde Iesus Christe, and make no preparation foꝝ the flesh, noꝝ foꝝ the lustes thereof. Whereupon the true Christian being in loue with Iesus Christ, saith in himselfe, With that Iesus Christe, not hauing any neede of mee, hath redeemed mee with his owne blood, and is become poꝛe to enrich mee: I will likewise geue my goodes, yea and my very life, foꝝ the loue and welfare of my neighbor. And like as I am clothed with Iesus Christ foꝝ þat loue he hath borne to me: so wil I haue my neighbor in Christ, to cloath himself with me and with my goodes likewise, foꝝ þat loue that I beare him foꝝ Christes sake. He that doth not so, is no true Christian, foꝝ he cannot say, that he loneth Iesus Christe, if he loue not the members & brothers of him: & if we loue not our neighbour, foꝝ whose sake Christ hath shed his blood, we cannot truely say that we loue Iesus Christe: who being equal with God, was obedient to his father

**Phil. p. 2.** euen to the death of the crosse, & hath loued and redeemed vs, geuing himselfe vnto vs, with

## of Christes death.

with al that euer he hath. After the same  
maner, we being rich & hauing abundance  
of good things at Christes hande, must also  
be obedient vnto God, to offer & giue our  
workes & al that we haue, yea & euen our  
selues, to our neighbours and brethren in  
Jesus Christe, seruing them and helping  
them at theyr neede, and being to them as  
another Christe. And like as Jesus Christ  
was lowly and gentle, and far from all de-  
bate and strife: so must wee set our whole  
mind vpon lowlinesse and meekenesse, es-  
chewing al strife and impacience, as well  
which consist in wordes and reasoning, as  
in deedes: And as Jesus Christ hath indu-  
red all the persecutiōs & spites of the world  
for y<sup>e</sup> glory of God: so must we with al pa-  
tientnes cheerefully beare the persecutiōs  
and reproches that are done by false Chri-  
stians to all suche as will liue faithfully in  
Jesus Christ: who gaue his life for his ene-  
mies, and prayed for them vpon the crosse:  
and so must wee also pray alwayes for our  
enemies, & willingly spend our life for their  
welfare. And this is to follow Christs steps  
according as S. Peter saith. For whē wee  
know Jesus Christ with al his riches to be  
our owne good, (which thing is to be clothed  
with

Mark. 12.

2. Tim. 2.

## The benefite

with Christ, & to become pure & cleane (without spot) ther remaineth nothing moze for vs to doe, but to glozifie God by following the life of Iesus Christe, and to doe to our brethren as Christe hath done to vs: and specially forasmuch as wee bee warranted by his word, that whatsoeuer we do to his brethren & ours, he accepteth it as a benefite done to himselfe. And doubtles seeing that the true Christiāns are members of Christ, we cannot do either good or euil to the true Christians, but wee doe it likewise vnto Christ, insomche that he reioycest or suffereth in his members. Therfore like as Iesus Christe is our clothing by faith, so also must we thzough loue become the clothing of our brethren, & haue as good care of them as of our owne bodies: for they be members of our body, wherof Christ is the head. And this is the holy godly loue & charity which springeth and proceedeth of the true vnfeined faith, which GOD hath breathed into his elect: which faith (as saith S. Paul) worketh by loue. Howbeit forasmuche as the life of our Lorde Iesus Christe, wherewithal we must be clothed, was a continual crosse, ful of troubles, reproches, & persecutions: if we wil fashion our selues like vnto

Rom. 12.

1. Tim. 1.  
Galat 5.



of Christes death.

unto his life, we must continually beare the  
crosse, as he himself saith: If any man wil  
come after me, let him forsake himselfe, &  
take vp his crosse and follow me. But the Luk. 9.  
chief cause of this crosse is, for that our god  
purposeth to mortifie the affections of our  
mind and the lustes of our flesh by that ex-  
ercise: to the end we may conceaue in our  
selues the great perfection wherein we bee  
comprised by our Lorde Iesus Christe, by  
being grafted into him. Also his wil is, that  
our faith being fined like gold in a furnace  
of troubles, should shine bright to his glo- Iohn. 15  
ry. Moreover his intent is, that we by our Phillip. 3.  
infirmities, should set out his great power,  
which the world in despite of it, beholdeth  
in vs, inasmuch as our frailtie becommeth  
strong by troubles and persecutions, & the  
more that it was beaten downe and oppres-  
sed, so much the more it is strong & stedfast.  
Whereof the Apostle S. Paul saith, we 1. Cor. 12.  
carry this treasure in earthen vessels, that 2. Cor. 4.  
the excellencie of the power might be gods  
and not ours. On all sides we suffer tribu-  
lation, but we are not overcome: we bee  
poore, but not overcome of pouertie: we suf-  
fer persecution, but yet are we not forsake:  
we be despised, but yet we perish not: and  
so

## The benefice

Galat. 6.

so we daily beare about vs the dying of our  
 Lord Iesus Christ in our body, that the life  
 of Iesus Christ may also be openly shewed  
 in vs. And seeing the case is so, y<sup>e</sup> our Lorde  
 Iesus Christ and all his deare disciples glo-  
 rified God by tribulations: let vs also im-  
 brace them ioyfully, and say with the Apo-  
 stle S. Paul, God forbid that I should glo-  
 ry, saue in the Crosse of our Lorde Iesus  
 Christe: and let vs so deale, as the worlde  
 may (whether it will o<sup>r</sup> no) perceiue and see  
 with his eyes, the wonderfull effectes that  
 God worketh in such as sincerely imbrace  
 the grace of his Gospell. Let vs so deale I  
 say, as the worlde linges may see with how  
 great quietnesse of minde the true Christi-  
 ans indure the losse of they<sup>r</sup> goodes, y<sup>e</sup> death  
 of their children, slaunders, the diseases of  
 the body, and the persecutions of false chri-  
 stians: and also that they may see how the  
 only true Christians doe worship God in  
 spirite and truthe, taking in good woorth  
 at his hand whatsoeuer hapneth, and hol-  
 ding all that he doeth to be good, righteous,  
 and holy, praysing him alwayes for the  
 same, whether it be in prosperite o<sup>r</sup> aduer-  
 sitie, thanking him as a most gracious  
 and louing father, and acknowledging it  
 for

## of Christes death.

for a right great gift of Gods goodnesse, to suffer any aduersitie, and chiefly for the go spell, and for following the steps of Christ, specially forasmuch as we know, that tribulatio ingendzeth patience, and patience tryall, and trial hope, and hope maketh vs not ashamed. I say y patience engendereth triall, because that whereas God hath promised helpe in trouble to suche as trust in him, we finde it by experience, in that wee continue strong and stedfast all the whyle, and are vpholden by the hād of God: which thing we could not doe withal the powers that wee haue of our owne. So then by patience wee finde that our Lorde geueth vs the helpe that he hath promised vs at our neede, whereby our hope is confirmed. And it were an ouergreat vnthankfulnes not to trust to such an aide & sauour for the time to come, as wee haue founde by experience to be so certaine & stedfast heretofore. But what neede wee so many wordes? It ought to suffice vs to knowe, that the true christians are through tribulation clothed with the image of our Lord Iesus Christe crucified: which if wee beare willingly and with a good hearte, we shall in the ende be clothed with the image of Iesus Christe glorified.

After what  
sort paciēce  
ingendzeth  
tryall.

Rom. 5.  
12.  
13.  
14.  
15.  
16.

## The benefite

1. Cor. 2. glorified : For as the passions of Iesus Christe doe abounde: so thzough him, shall the consolations ouerabounde: and if wee suffer with him heere below for a tyme, we shall also reigne with him there aboue for euer.

### The sixth Chapter.

Certaine remedies against distrust.

**B**ut forasmuch as the Deuil and mans wisdome labour continually to dispossesse vs of this most holy faith, where thzough we beleue that all our sinnes are chastized & punished in Iesus Christe, and that thzough his most precious bloodshed, we be reconciled to the maiestie of God: it is very needefull for a Christia to haue his weapons alwaies in a readinesse, to defend himselfe from the saide most mischienous temptation, which seeketh to bereaue the soule of her life. Among the saide weapons (in my iudgement) the mightiest and best

Marke. 9.

Four remedies against the temptations of distrust.  
Prayer.

are, Prayer, the often vse of the holy communion, the remembzring of holie Baptisme, and the minding of Predestination. In our prayer, we may well say with the father of the poore Lunatike person, of whom mentio is made in the Gospel of S. Mark, *Lord Iesus, helpe mine unbeliefe.* Or else we

## of Christes death.

We may say with the Apostles, **Lozde en: Math. 9.**  
 crease our faith. And if there reigne in vs a  
 continuall desire to growe in faith, hope, &  
 lone: we wil continually pray, as **S. Paul** **1. Thel. 5.**  
 instructeth vs. For prayer is nothing else **True praye**  
 but a feruent munde settled vpon God. By  
 the remembzng of Baptisme, we shall as- **Baptisme**  
 sure our selues that we are at peace with  
 God. And sozasmuch as **S. Peter** saith that **1. Pet. 3.**  
 the Ark of Noe was a figure of Baptisme:  
 therefore, like as Noe was saued from the  
 flood of the Arke, because he beleued y<sup>e</sup> pro-  
 mises of God: so also are we by faith saued  
 in Baptisme from Gods w<sup>r</sup>ath. Which **Mark, 16.**  
 faith is grounded vppon the wo<sup>r</sup>de of our  
 Lord Iesus Christe, who saith y<sup>e</sup> hee which  
 beleueth & is baptizd, shalbe saued. And  
 godd right it is: for in baptisme we put on  
 Iesus Christ as the Apostle **S. Paul** affir- **Galat. 3.**  
 meth, & consequetly we be made partakers  
 of his righteousnes, and of all his goodes: &  
 vnder this p<sup>r</sup>ecious robe, the sinnes y<sup>e</sup> our  
 frailtie committeth, lie hidden and couered  
 and are not imputed vnto vs. And so, acco<sup>r</sup>-  
 ding as **S. Paul** saith, the blessednes which **Rom. 4.**  
 the Psalmist speaketh of, apperteineth vn-  
 to vs: namely, Blessed are they whose mis- **Psalm. 32.**  
 doings are forgiven, and whose sinnes  
A
are

## The benefite

are covered. Blessed is the man to whom the Lorde imputeth not sinne. But it standeth a Christian in hand, to take good heed, that vpon these wordes he take no liberty to sinne: for this doctrine belongeth to none suche as honoꝝ themselves with the name of Christians, confessing Christ with their mouth, and yet deny him in theyꝝ deedes. But it cōcerneth the true Christians, who though they fight manfully against the fleshe, the worlde, and the Devil: doe not withstanding fall dayly, and are constrained to say, Lorde forgive vs our offences. These are they to whom we speak to comfort them and to holde them vp, that they fall not into despayre: as though the blood of Christe washed vs not from all sinne, and that hee were not our aduocate, and the Attonementmaker for his members. And therefore when we bee prouoked to doubt of the forgeuenesse of our sinnes, and that our owne cōscience beginneth to trouble vs: then must we furnishe our selues with true faith, & out of haꝝd haue recourse to the precious blood of Iesus Christe, shed for vs vpo the altar of the crosse, & distributed to his Apostles at his last Supper, vnder the veile of a most Holy Sacrament, which

The supper  
of the Lord.

## of Christes death.

which was ordeined by Christ, to the end y  
 wee shoulde colebrate the remembrance of  
 his death, and that by the same visible Sa-  
 crament, our troubled consciences might be  
 assured of our attonement with God. The  
 blessed Iesus Christe made his last Will,  
 when he said, this is my body which is ge-  
 uen for you, and this is my blood of the new Luke. 22.  
 Testament, which is shed for many for the Mark. 16.  
 forgiveness of their sinnes. Wee knowe  
 that a Testament (saith S. Paul) although  
 it be but a mans Testament, yet neuerthe- Galat. 3.  
 lesse if it be allowed, no man dispiseth it,  
 or addeth any thing to it: and that no Te-  
 stament is of force til the testator be dead,  
 but hath ful power after y parties decease.  
 Then did Iesus Christe make his Testa-  
 ment, wherin he promiseth forgiveness of  
 sinnes, and the grace and good fauor of him  
 selfe and of his father togeather with mer-  
 cy and euerlasting life. And to the intent  
 that the saide Testament shoulde be of ful  
 force, he hath confirmed it with his owne  
 precious blood and with his owne death.  
 By reason whereof, Saint Paul sayeth, Heb. 9  
 that Iesus Christe is the Mediator of the  
 newe Testament, that by his dying for the  
 the redemption of those transgressions  
 which were in the former testament, they



## The benefite

that are called might receiue the promise of the eternal inheritance. For whersoever is a Testament, there must also be y death of the Testator: for the Testament is confirmed by the death of the partie, insomuch as it is of no value so long as the maker of it is alue. Wherefore we be very certaine & assured by the death of Iesus Christe, that his Testament is auailable, whereby all our misdoedes are pardoned, and we made heyres of eternal life. And for a token and faithfull pledge heereof, in stead of a Seale, he hath left vs this Diuine Sacramente, which not onely giueth our soules assured hope of their euerlasting Saluation, but also warranteth vnto vs that immortality of our flesh, forasmuch as it is euen nowe quickened by that immortall flesh of his, & in a certaine maner becometh partaker of the immortalitye therof, & he that is partaker of that diuine flesh by faith, shal not perish for euer. But vnto him that receiueth it without the saide faith, it turneth too a dangerous poyson, because that like as when bodily sustenance findeth the stomacke incumbered with euill humors, it corrupteth likewise and worketh great annoyance: euen so if this spirituall foode light into a sinfull soule that is full of malice and misbelieve,

it

*Hermans lib. 1*

*John 6.*

## of Christes death.

it casteth it headlong intoo some greater  
ruine, not thzough it owne default, but be-  
cause that too the vncleane and vnbeleuer  
all thinges are vncleane: notwithstanding  
that the thinges bee sanctified by the  
Lords blessing. For (saith S. Paul) he that  
eateth of that bread & drinketh of that cup  
vnworthily, is guiltie of the body and blood  
of the Lord, and hee eateth & drinketh his  
own damnation, bicause he maketh no dif-  
ference of the Lords body. For he maketh  
no difference of the Lords body, which pre-  
sumeth to the Lords supper without faith,  
and charity. And forasmuch as he beleueth  
not that body to be his life and the cleanser  
of all his sinnes: he maketh Iesus Chziste  
a lyar, and treadeth the sonne of god vnder  
foote, and esteemeth the blood of the Testa-  
mente whereby he was sanctified but as a  
cōmon worldly thing, and doth great wōg  
to the spirite of grace, & he shalbe punished  
very soze at Gods hād, for this his vnbelief  
and wicked hypocrisse. For whereas he re-  
poseth not that trust of his iustificatiō in the  
passiō of our Lord & Sauer: Iesus Chzist:  
yet neuer thelesse he receiveth this most ha-  
ly Sacrament, and maketh protestation  
that he putteth not his trust in any other  
thing. Wherby he accuseth himselfe, and is

I. Cor. 11.

What is  
ment by not  
making a dif-  
ference of the  
Lords body.

hee that re-  
ceiveth this  
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## The benefite

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Wolnesse of his owne iniquitie, and condemne  
himselſe to everlaſting death, by reſu-  
ſing the life which God promiſeth him  
in that holy Sacrament. And in this point,  
when the Chriſtian ſeeleth that his enemies  
are like to overcome him: that is to wit,  
when he becometh too doubt whether hee  
haue receiued forgiveness of his finnes by  
Jeſu Chriſte: and that he ſhall not be able  
to withſtand the Devill and his temptati-  
ons: and that the accuſation of his owne  
doubtfull conſcience comes too preſſe him,  
ſo as he becometh too feare leaſt Hell fire  
ſhould ſwallow him up, & death hold him  
in his everlaſting bands by reaſon of gods  
wrath, I ſay, when the good Chriſtian ſee-  
leth himſelfe in ſuche an agony: Let him  
get him to his holy Sacrament with a good  
hearte and ſtout courage, and receive it de-  
voutly, ſaying in his heart, and anſwering  
his enemies thus: I confeſſe I haue deſer-  
ued a thouſand hels, and everlaſting death  
by reaſon of the great finnes which I haue  
committed. But this heavenly Sacrament  
which I receive at that preſent, aſſureth me  
of the forgiveness of all my miſdoings, &  
of mine attonement with God. For if I  
haue an eye to my works, there is no doubt  
but I acknowledge my ſelfe a ſinner, & con-  
demne

## of Christes death.

Demne mine owne self in such wise, as my  
conscience should neuer be quiet, if I should  
thinke that my sinnes are pardoned mee  
for my workes sake. But when I looke to  
the promises and covenants of God, who  
promiseth me forgiveness of my sinnes by  
the blood of Iesus Christe, I am as sure I  
haue obtained it, & that I haue his fauour,  
as I am sure y<sup>e</sup> he which hath made y<sup>e</sup> pro-  
mises & covenants, cannot lye nor deceiue:  
and through this stedfast faith I become  
righteous by Christes righteousness, wher-  
through I am saued, and my conscience qui-  
eted. Hath he not geuen his most innocent  
body into the hands of sinners for our sins? *Rom. 4.*  
Hath hee not shed his blood to wash away  
my iniquities? Why then doest thou bere-  
thy selfe O my soule? put thy trust in the  
Lorde, who beareth thee so great loue, that  
to deliuer thee from eternall death, it hath  
pleased him that his only sonne should suf-  
fer death and passion, who hath taken vp-  
on himselfe our pouertie, to geue vs his ri-  
ches: laid our weakenesse vpon himselfe,  
to stablish vs in his strength: become mor-  
tall, to make vs immortall: come down  
vnto the earth, to aduance vs vpp to  
heauen: and become the sonne of man  
with vs, too make vs the chilozen of God.

## The benefite

with himfelfe. Who is hee then that shall  
accufe vs? God is he that iustificeth vs, and  
who shall condemne vs? Iesus Chryſte is  
dead for vs, yea and rylen agayne for vs,  
and sitteth at the right hande of God, ma-  
king interceſſion for vs. Let vs then **O** my  
ſoule leaue of theſe teares and ſighes.

## The CIII. Pſalme.

- 1 **M**y ſoule prayſe thou the Lorde,  
and all that is within me, prayſe  
his holy name.
- 2 My ſoule, prayſe thou the Lorde, & for-  
get not all his benefites.
- 3 Which forgineth al thine iniquitie, &  
healeth all thine infirmities.
- 4 Which redēmeth thy life from the  
grave, and crowmeth thee with mercy and  
compassion.
- 5 Which ſatiſfieth thy mouth with good  
things: and thy youth is renued like the  
Eagles.
- 6 The Lorde executeth righteouſneſſe  
and iudgement to all that are oppreſſed.
- 7 He made his waies knowne vnto Mo-  
ſes, and his lookes vntoo the children of  
Iſraell.
- 8 The Lord is ful of compaſſion and mer-  
cy, ſo is to anger, and of great kindneſſe.
- 9 He will not alway chide, neither keepe

of Christes death.

his anger for ever.

10 He hath not delt with vs after our sins,  
nor rewarded vs according to our iniqui-  
ties.

11 For as high as the heauen is aboue the  
earth: so great is his mercie towarde them  
that feare him.

12 As farre as the East is from the West:  
so far hath he remoued our sinnes from vs.

13 As a father hath compassion on his chil-  
dren, so hath the Lord compassion on them  
that feare him.

14 For he knoweth whereof we be made:  
he remembereth that we are but dust.

15 The dayes of man are as grasse: as a  
floure of the field, so flourisheth he.

16 For y<sup>e</sup> winde goeth ouer it, & it is gone,  
and the place therof shall know it no moze.

17 But y<sup>e</sup> louing kindnes of y<sup>e</sup> Lord endu-  
reth for ever & ever vpon thē that feare him,  
& his righteousnes vpon childrens children.

18 Vnto them y<sup>e</sup> keep his covenāt, & think  
vpon his commaundements to doe them.

19 The Lord hath prepared his throne in  
heauen, and his kingdome ruleth ouer all.

20 Praise the Lord, ye his Angels, that ex-  
cel in strength, that doe his commandemēt  
in obeying the voyce of his wordes.

21 Praise the Lord, al ye his hostes, ye his

## The benefite

seruants that do his pleasure.

22 Praise the Lord, all ye his works, in all places of his dominion : my soule prayle thou the Lorde.

So hath he had mercy on vs, in giuing vs his onely sonne. With this faith, w<sup>th</sup> those thāksgeuings, with these o<sup>r</sup> such other like thoughts must wee receiue the sacrament of the body and blode of our Lorde Iesus Christ. After this maner is all fearfulness d<sup>r</sup>uen out of the soule of the Christian: and charity is increased, sayth strengthened, the conscience quieted, & the young neuer ceaseth to prayle God, and to yeld him infinite thanks for so great a benefite. This is the vertue, efficacie, & only trust of our soule. This is the rocke, whereupon if the conscience be builded, it feareth nother tempest, no<sup>r</sup> the gates of hel, no<sup>r</sup> Gods wrath, no<sup>r</sup> the law, no<sup>r</sup> sinne, no<sup>r</sup> death, no<sup>r</sup> the diuels, no<sup>r</sup> any other thing. And soasmuch as the substance of the Lords supper and table consisteth in this diuine sacrament: When the Christian is at it, he must hold his eyes fastened continually vppon the passion of our gracious Saviour, beholding him on the one side vppon the crosse laden with all our sinnes : and God on the other side punishing, chastising, and whipping his owne onely begotten and Deerebeloued



## of Christs Death.

sonne in steade of vs. O happie is that man  
 that shutteth his eyes from al other sights,  
 and will neither heare nor see any other  
 thing than Iesus Christ crucified, in who  
 are layde up and bestowed al the treasures  
 of Gods Wisdome and diuine knowledgell  
 Blessed (say I) is he that sedeth his minde  
 with so heavenly a fode, and maketh him-  
 selfe drunken in the love of God with so  
 sweete and singular a liquor. But before  
 I make an ende of this matter, I will  
 first aduertise the Christian, that Sainte  
 Augustine hath ordinarily bene wont too  
 terme this holy Sacrament, the bonde of  
 charity, and the mystery of vnitie. And he  
 saith, that whosoever receiveth the mystery  
 of vnitie, & regardeth not the bond of peace,  
 receiveth not the Sacrament to his owne  
 behoofe, but as a witnesse agaynst himselfe.  
 Therfore we must understād, y the Lorde  
 hath ordeyned this holy sacramēt not only  
 to make vs sure of y forgiveness of our sins:  
 but also to inflame vs to peace, vnitie, & bro-  
 therly charitie. For in this Sacrament the  
 Lord both after such a maner make vs par-  
 takers of his body, as he becommeth al one  
 thing w vs, & we with him. By reaso wher-  
 of, forasmuch as he hath but one body wher-  
 of, he maketh vs Partakers: it is meete  
 that

why the  
 holy sacra-  
 ment of  
 thanksgiv-  
 ing was  
 ordaind.

Christen  
 peace and  
 union are

that

## The benefite

betokened  
by the bread  
and wine.

that we also shoulde by such partaking be-  
com al one body together amōg our selues.  
And this vniō is represeted by the bread of  
the sacrament: which as it is made of many  
grains mingled & kneaded together, in such  
wise as one of them cānot be discerned frō  
another: So also must we be ioyned toge-  
ther after such a sort, & so vnited together  
into one agrēement of mind, as no diuision  
may crep in. And this doth S. Paule shew  
vs, when he saith: Is not the cup of blessing  
which we blesse, the cōmuniō of the blood of  
Jesus Chyist, is not the bread y we break,  
the cōmunion of the body of Jesus Chyiste  
whereas we be many, yet are we but one  
bread and one body, so, so much as we be all  
Partakers of one bread. By these thinges  
we vnderstand, that when we receiue his  
most holy cōmunion, we must cōsider that  
we are al of vs ingrafted into Chyist, & are  
all become members of one selfsame body,  
that is to wit, of Jesus Chyist, in such wise  
as we cānot offend, defame, or despise any  
of our bzyethzen, but we must therewithall  
offend, defame, and despise, our saide head  
Jesus Chyist: neyther cā we be at variance  
w any of our bzyethzen, but in likewise we  
must be at oddes with him. Also we cannot  
loue him, excepte wee loue him in our bzye-  
thzen,

We that offe  
ndeth one of  
his Chyiste  
bzyethzen,  
offendeth  
Chyist  
himselke,

## of Christes death.

thzen. Look how much care we haue of our owne bodie, so much must we haue of our Christian brethren, who are the members of our body. And like as no parte of our body feeleth any grieve, which spreadeth not it selfe into al the other parts: so ought we to determine w<sup>th</sup> our selues, that our brother feleth not any inconuenience, which should not moue vs to cōpassiō. With such maner of thoughtes must wee prepare our selues to this holy sacrament, quickening by our spirites with a feruent loue to our neighbourward. For what greater spurre cā we haue to prick vs to loue one another, thā to see that Iesus Christ, by giuing himself vn to vs, not onely allureth vs to geue our selues one to another, but also by making himselfe common to vs all, maketh vs also to be al one selfesame thing in him: In respect wherof, we ought to couet & procure, that in al of vs there may be but one mind, one heart, & one toung, accorded & vnited together in thought, words, & deeds. And wee must mark wel, that as oft as we receiue this holy and worthy sacrament, we binde our selues to all the dueties of charity: as not to offende any of our brethren, nor to leaue any thing vndone, that may be profitable and helpfull in their necessity. But if

A preparation to the receiuing of the holy Sacrament

He that receiue the Sacrament bindeth himselfe to all the dueties of charity.

there

## The Benefite

ther come any to this heauenly table of the Lord, y are diuided at variāce w their brethren, the same must assure themselues that they eat vnworthily, & are guilty of the body & blood of the Lord, & that they eate and drinke their own damnation: for that there wanted nothing on their behalfe, but y the body of Iesus Christ was rent & plucked in peeces again, whilest they by hatred are diuided frō their brethren, y is to wit, frō the members of Iesus Christ, & haue not any part w him. and yet neuertheles in receyuing this holy communion, pretended to be leaue that their whole saluation consisteth in the participation and vniōn with Iesus Christ. Then let vs goe my brethren, to the receiuing of this heauenly bread, to celebrate the remembrance of our Lords passion, and to strengthen and fortify the belief and assurance of the forgiveness of our finnes, with the remembrance therof, and to quicken bp our minds & tounge to praise & exalt the infinit goodnes of our God, and finally to cherish brotherly loue, and to witness y same one to another by y streight vniōn w al of vs haue in the body of our Lord Iesus Christ. Besides prayer, and the remembryng of Baptisme, and the often resorting to the most holy communion, there

The true  
end for  
which the  
holy sacra-  
ment is or-  
dained.

The fourth  
remedy a-  
gainst di-  
uision.

## of Christes death,

is one other very good remedy, against distrust & fearfulness, which is no lesse friend to Christian charity: namely the remembrance of our predestination and election to eternal life, grounded vpon the word of God which is the word of the holy Ghost, wherewith we may beate back our enemies. Reioyce ye in this (saith the Worde) that your names are written in heauen. There is no greater ioy in this life, nor any thing that moze comforteth the Christiā that is afflicted, tempted, or falne into any sinne, than the remembrance of predestinatiō, & the assuring of our selues that we be of the number of them whose names are written in the booke of life, & w<sup>e</sup> are chosen to be fashioned like vnto the image of Iesus Christ. Whow vnspokeable is the comfort of him y<sup>e</sup> hath this sayth, & museth continually in his heart vpon this exceeding sweet predestination, wherby he knoweth y<sup>e</sup> although he fall often, yet notwithstanding, God his father who hath foreordained him too everlasting life, holdeth him vp, & reacheth out his hand vnto him continually. And he saith continually in himselfe, if God haue chosen me and predestinated me to the glory of his children, who can hinder me? If God bee with vs (sayth S. Paule) who can be against vs?

Eph. 1.  
Luke 10.

Psal. 38.

Rom. 8.

## The Benefite

He that receiveth the Gospel is sure that he is predestinated.

The effect proceeding of the knowledge of predestination.

May rather, to the end that the predestination may be accomplished in vs, he hath sent his dearly beloued sonne, who is a most sure earnest penny & pledge vnto vs, that we which haue receiued : the grace of the Gospel, are Gods children, chosen to eternall life. This holy Predestination mainteineth the true christiā in a continual spiritual ioy increaseth in him the indeuour of good works, and inflameth him with the loue of God, and maketh him enemy to the worlde and to sinne. Who is so fierce and hardhearted, which knowing that God of his mercy hath made him his child from euerlasting, will not by & by be inflamed to loue God? Who is of so vile & base courage, y he will not esteeme al the pleasures, al the honours, & al the riches of the worlde as filthy myze, when he knowes that he hath made him a citizen of heauen? yea these are they that worship God rightly in spirit & truthe, receiuing al thinges (as well in prosperitie as in aduersity) at the hānd of God their father, and euermore praising and thanking him w<sup>ch</sup> all as their good father, who is righteous and holy in al his works. These being inflamed with the loue of God, and armed with the knowledge of their Predestination, feare neither death, nor sinne, nor the Diuel,

of Christes death.

diuel, noꝛ hel: neither know they what the  
wꝛath of God is : foꝛ they see none other  
thing in God, but loue and fatherly kinde-  
nesse towardeſ them. And if they fall into  
any troubles, they accept them as tokens  
of Gods fauour, crying out with S. Paule, Rom. 8.  
Whois it that ſhal ſeparate vs from Gods  
loue: ſhal tribulations, ſhall anguiſh, ſhall  
perſecution, oꝛ hunger, oꝛ nakednes, oꝛ pe-  
rill, oꝛ ſwoꝛd: as it is wꝛitten foꝛ thy ſake  
are we killed all the day long, and counted  
as ſheep appoynted to the ſlaughter. But in  
al theſe things we get y<sup>e</sup> vpper hād thꝛough  
him that hath loued vs. Wherefoꝛe, it is not  
foꝛ nought that Saint Iohn ſaith, how the 1. Iohn. 3.  
true Chꝛiſtians know right wel, that they  
muſt be ſaued and gloꝛified, & that by reaſo  
of the ſame affiance, they make themſelues  
holy as Jeſus Chꝛiſt is holy. And when S.  
Paul exhoꝛteth his diſciples too a good and Eph. 2.  
holy life: he is wont to put them in remem-  
bzance of their election and predeſtination,  
as of a thing of very great foꝛce to ſtirre vp  
the mindes of the true Chꝛiſtians to the lo-  
ning of God, and too the perfourmance of  
good woꝛkes. And foꝛ the ſame cauſe our  
good Lord Jeſus Chꝛiſt ſpeaketh openly of  
this holy predeſtination, as one that knew  
of how great importaunce the knowledg  
there



## The benefite

therof is 'to the edifying of his electe. But  
perchāce thou wilt say to me, I know well  
that they whose names are written in hea-  
uen, haue cause to liue in continuall ioy, &  
gloziffie God both in woꝝd and dede: but I  
know not whether I am of that nūber or  
no, & therfore I liue in continual feare: spe-  
cially because I know my selfe to be an ex-  
ceeding weake and frayle sinner, from the  
violence whereof I am not able to defende  
my selfe, but that I am overcome of it dai-  
ly. And furthermore, forasmuche as I see  
my selfe continually afflicted and troubled  
with diuerse temptations, mee thinks I do  
as it were behold with mine eyes, y<sup>e</sup> wrath  
of God scourging me. To answere to these  
doubts of thine, I say my right deere bro-  
ther, that thou must assure thy selfe, that al  
these are but temptations of the diuel, who  
by al meanes seeketh to rob vs of that faith  
and confidence that springeth of faith, & as-  
sureth vs of Gods good will towarde vs.  
He laboureth to strip our soule out of this  
precious garmēt: for he knoweth y<sup>e</sup> none is  
a true Christian, except he heldeue Gods  
woorde, which promifeth forgeuenesse of  
all sinnes, and peace too all them, which  
accept the grace of the Gospel. Merily I say  
that he which vpon these promises of God,  
per

## of Christes death.

perswadeth not himselfe assuredly, that God is a mercifull and louing father vnto him, nor with stedfast confidence looketh to receiue the inheritance of the heauely kingdom at his hand: is not faithfull in deed, & maketh himselfe vtterly vnwoozy of Gods grace. In respect whereof, S. Paule Heb. 3. saith, that we be the temple of God, so far forth as we firmly mainteine the confidence and glozy of our hope, vnto the ende. And in another place he exhorteth vs that we shoulde not geue ouer our trust, which Heb. 10. hath great rewarde of recompence. And therfore my brethren, let vs geue our whole indouour to doe the will of God, as it becometh good children, and beware that wee sinne not, as neere as wee can. And although wee fall oftentimes intoo sinne through our owne frailtie, yet let vs not by & by surmise, that we be vessels of wrath, or that we be vtterly forsaken of the holy Ghost: for we haue our Aduocate Iesus Christ befoze God the father, and he is the attonement maker for our sinnes. Let vs bethinke vs of the opinion of S. Augustine, who saith that none of the Saints is righteous and without sinne: and yet notwithstanding that, he ceaseth not to be righteous and holy, so far forth as he retaineth his

## The benefite

Afflictions  
are no signes  
of reprobati  
on.

Pro. 3:

A true mark  
to knowe  
God chil-  
dren by.

Ephe. 2.

Wherefore  
the Apostle  
calleth the  
holy Ghost  
the spirit of  
promise.

holinesse with affection. And therfore if we haue afflictions and tribulations, let vs not think that God sends the because he is our enemy, but bicause he is our most louing father. The Lord (saith Salomon) chastiseth him whome hee loueth, and scourgeth euery childe of his whō he receiueth. Wherefore if we haue receiued the grace of the gospel, wherby man is receiued of God for his childe, we must not doubt of Gods grace and good will towarde vs. And when wee perceiue our selues too delight in Gods word, and to haue a desire to folow the life of Iesus Christ: we must stedfastly beleue, that we be the children of God, & the temple of the holy Ghost: For those thinges cannot bee done by the power of mans wisdom, but are the giftes of the holie Ghost, who dwelleth in vs by fayth, and is as it were a seale of authoritie which sealeth vp Gods promises in our heartes, the certainty wherof is printed aforehand in our minds and is geuen vs as a pledge to stablish & confirme the same. Assoone as you beleue (saith the Apostle S. Paule) ye be sealed by the holy spirit of promise, who is the earnest peny of our inheritance. Beholde how he sheweth vs hereby, that the heartes of the faythfull are marked with the holie Ghost.

of Christes death.

Ghost, as it were with a seale : in respects  
whereof he calleth the holy Ghost the spirit  
of promise, forasmuch as he confirmeth the  
promise of the Gospel, the which (as I haue  
oftentimes tolde you) is a happy tidings  
that promisseth forgiveness of sinnes and  
euerlasting life, to all such as beleue that  
all their misdoings are blotted out in Iesus  
Christ. All we that beleue in Iesus Christ  
(saith Saint Paule) are become the chil- Galat. 3.  
dren of God : and because we bee his chil-  
dren, he hath sent the spirit of his sonne in-  
to our heart, which crieth, Father, Father.  
And to the Romaines, those (saith he) that  
are guided by the spirit of God, are the chil-  
dren of God: for ye haue not receiued again Rom. 8.  
the spirite of bondage in feare : but the  
spirit of adoption, whereby we cry, father,  
father. For certainly the same spirite bea-  
reth our spirite recorde, that we be the chil-  
dren of God. Now then, if we be children,  
we be also heires. And we must mark wel,  
that in these two places, the Apostle Saint  
Paule speaketh plainly, not of any speciall  
reuelation, but of a certayne recorde which  
the holy Ghost doeth commonly yelde too  
all such as receiue the grace of the Gospel.  
Then if the holy Ghost assure vs that wee  
be Gods children and heires : why should we

## The benefite

Rom 8.

A true mark  
of Predesti-  
on.

1. Cor. 2.

We doubt of our Predestinatio: The same man saith in the same Epistle, Whom hee hath predestinated, them hath hee also called: and whom he hath called, them hath he also made righteous; and whom he hath made righteous, them also hath he glorified. What shall wee then say too all these things: if God be on our side, who can bee against vs: And therefore if I plainly perceiue, that God hath called mee by geuing me faith and the fruites of sayth, that is to wit, Peace of conscience, mortification of the flesh, and quickening of the spirit, whether it be in whole or in parte: why shoulde I doubt that I am not predestinated: And moreover we say with Sainte Paule, that all true Christians (that is to wit, all such as beleeue the Gospel) receiue not the spirit of this worlde, but the spirit that commeth from God: by the inspiration whereof they discerne the thinges that God hath geuen them. What maruel then is it, if we know that God hath certainly geuen vs euerlasting life: But there are some which say, that no man ought to presume so farre, as to boast himselfe to haue the spirit of God. They speake in such wise, as if the Christian should glory of y<sup>e</sup> hauing of it so; his owne desertes, and not by the onely

## of Christes death.

onely and meere mercy of God : and as though it were a presumptuousnes to pro-  
fesse himsele a Christian : or as though a  
man coulde be a Christian without the ha-  
uing of Christes spirite : or as though wee  
coulde without flat hipocrisie say, that Je-  
sus Christ is our Lord, or call God our fa-  
ther, if the holy Ghost moued not our harts  
and tounge to vtter so sweete wordes. And  
yet notwithstanding, euen they that count  
vs presũptuous for saying that God hath  
geuen vs his holy spirite, with faith, for-  
bid vs not to say euery day Our Father, but  
rather commaunde vs. But I would haue  
them to tell me, how it is possible to sepa-  
rate sayth and the holy Ghost asunder, see-  
ing that faith is the peculiar worke of the  
holy Ghost: If it be presumption to beleue  
that the holy Ghost is in vs, why doeth S.  
Paul bid þ̃ Corinthiãs try theselues whe-  
ther they haue faith or no, affirming them  
to be reprobates, if they know not þ̃ Je-  
sus Christ is in the? But in very deed, it is  
a great blindnes to accuse the Christiãs of  
presumptuousnes for taking vpon them to  
glozy of the presence of the holy Ghoste.  
without w̃ glozyng, there cannot be any  
Christianity at al. But Jesus Christ (who  
cãnot ly) saith, þ̃ his spirit is vnknowẽ to þ̃

Rom. 8.  
1. Cor. 12.

he that glo-  
rieth not  
that he hath  
the holy  
Ghost is no  
true Chris-  
tian.

## The benefite

John. 14.

wozld, and that they onely doe know him; within whom he dwelleth. Then let them begin to become good Christians, and put away their Jewish mindes, and embrace the grace of the holy Gospel in good earnest: & then shal they know that the good and true Christians both haue the holy Ghost, & also acknowledg ethēselues to haue him. But some one may say to me, that the Christiā cannot by any meanes know that he is in Gods fauour, without some speciall reuelation: and so consequently, that he cannot know whether he be predestinated or no. And he may specially alledge these wordes of Solomon, A man knoweth not whether he be woꝛthy of hatred or of loue: and also these wordes of the Apostle S. Paul to the Corinthians: I feele not my selfe guilty of any thing, and yet feele I not my selfe iustified for all that. It seemeth to be sufficiently declared by the textes of holy scripture, that the sayde opinion is false: and now remaineth onely to bee shewed briefly, that these two textes whereupon the same opinion is chiefly groundēd, ought not too bee taken in that sense. As touching Solomons sentence, although it be scarce wel & faithfully translated in the common translation: yet is there not any man so dull, who

Eccle. 6.

I. Cor. 4.

A man may know that he is in Gods fauour.



## of Christes death.

Who in reading Solomons whole discourse, may not plainely perceiue, that by saying so, he ment, that if any man will take vpon him to iudge by the casualties, that happen in this life, who is loued or hated of God: Hee laboureth in vaine, considering that the selfesame chaunces which light vppon the righteous: light also vpon the vnrighteous: vpon him that sacrificeth, as well as vpon him that sacrificeth not: and as soone vppon the good man as vppon the sinner. Whereof it may be gathered, that **G O D** doeth not alwayes shew his loue towarde those whome hee indueth with outwarde prosperities: and contrariwise, that hee sheweth not his displeasure towarde those whome hee punisheth. Then my ryght deare brethren in Christe Iesus our Lorde doe you thinke it reason to conclude, that a man cannot bee sure of Gods fauour, because the same surenesse cannot bee perceiued by the sundry chaunces, that happen euery day in these transitory and temporall thinges: A little afoze, Solomon saith that a man cannot discerne any difference betwene the soule of man, and the life of a Beast: for it is seene that both man and Beast dye after one manner. Shall wee then conclude by this outwarde accident,

By the chaunces of this life, no man can iudge whether a man bee in Gods fauour or displeasure.

## The benefite

that the perswasion which we haue concea-  
ued of the immortality of y<sup>e</sup> soule, is groun-  
ded but only vpon coniecture: No surely:  
and it were a great folly to stande vppon a  
thing so notably knowne. And as for S.  
Pauls wordes, I say, that forasmuche as  
he was speaking of the administration of  
the Gospell, hee ment that his hearte mis-  
giues him not of any misdealing therein,  
and yet for all that, that hee is not sure hee  
hath done his whole dutie to the full, and  
therein obtained the prayse of righteousness  
to Godward, as if he had done all that per-  
teyned and was conuenient to be done by  
a faithfull Steward: and therefore in spea-  
king of his office, like a iust and discrete  
person, he durst not iustifie himselfe, nor a-  
uow that he had discharged his dutie to the  
vtermost, and satisfied his Lords wil, but  
referred all thinges to the only iudgement  
of his Lord. And verily, whosoever readeth  
these wordes of the Apostle S. Paul, and  
considereth the wordes going afore them  
with some iudgement, and likewise the  
wordes that folow: wil not doubt, but this  
is the true sense of them. I know well that  
some men in expounding these wordes of  
the Apostle S. Paul, say, that although hee  
knew himselfe to be without sinne, yet hee  
knew

of Christes death.

knew not whether hee were righteous to  
Godward or no, according as David affir-  
meth, that no man can perfectly know his  
owne sinnes. But these men perceived not **Rom. 3. 5.**  
that **S. Paul** groundeth not righteousness  
vppon woorkes but vppon faith, and that  
he vtterly refuseth his owne righteousness  
to embrace onely the righteousness which  
God hath geuen vs, through our Lord Je-  
sus Christ. Also they consider not, y he was **Philipp. 3.**  
most certaine to be accepted for righteous,  
in mainteining the soundnesse & purenes  
of the Christian faith, and that hee knew  
well how the crowne of that righteousness  
was laide vp for him in heauen: and also,  
that he was fully assured, that no creature **2. Tim. 4.**  
in heauen, earth, nor hel, was able to sepa-  
rate him from the loue of God, and that he  
longed to die because he knew for a trueth, **Rom. 8.**  
that after his death, he should bee with Je-  
sus Christ. Al which things should be false  
if he had not been well assured that he was **Phl. 1.**  
righteous, (I meane) by faith, and not by  
woorks. Therfore my dearely beloued bre-  
thren, let vs cease to speake y thing of the  
Apostle **S. Paul**, w he neuer once thought  
of himself, but fiercely fought against it con-  
tinually, in answering suche as measured  
righteousnesse by woorkes, and not by faith  
in

## The benefite

The two  
sortes of  
feare, child-  
ly & slauish.

2. Tim. 1

in our Lorde Iesus Chyriste. But besides these two authorities of Solomon and S. Paul, a man myght alledge some other places of Holy Scripture, which wheras they warne and encourage men to feare G D seeme too bee contrary too the assurance of this our Predestination. And if I would declare them all particularly, I shoulde be ouerlong. But I say generally, that the feare of punishment was proper to the old Testament, and childly loue too the newe Testamente: according as Saint Paul witnesseth, when hee saith to the Romans, yee haue not receiued the spirite of bondage too feare: but yee haue receiued the spirite of adoption, whereby wee crie, father, father. And likewise vnto Timothie he saith, that G D hath not geuen vs the spirite of fearefullnes, but rather of power and loue: which spirite Iesus Chyriste hath geuen vs according too the promise made by the mouth of the Holy Prophetes, and brought to passe, that we being deliuered out of our enemies handes, may serue him without feare before his holy presence, in all holynesse & righteousnesse all the dayes of our life. By these and many other places of the holy Scripture, a man may playnly gather, that the paineful and slauish feare-  
fulnesse

## of Christes death.

fulnesse agreeth not with a Christian : and  
 this is already confirmed by this, that such  
 manner of fearefulnesse is vtterly contra-  
 ry to the spirituall chærefulnesse and ioy,  
 which is peculiar to the Christian, as the  
 Apostle Saint Paul sheweth openly to the Rom. 14  
 Romanes, saying that the kingdome of  
 God is righteousness, and peace, and ioy  
 in the holy Ghost: that is to say, that euery  
 man which entereth into the kingdome of  
 the grace of the Gospell, is become righte-  
 ous through faith : and afterwarde addeth  
 peace of conscience, which consequently  
 breedeth such a spirituall and holy rest and Ephe. 6.  
 gladnes, in respect wherof, the same Saint Phillip. 4.  
 Paul doth oftentimes incourage the Chri-  
 stians to liue meryly. And Saint Peter 1. Pet. 1.  
 sayth, that all they which beleue in Iesus  
 Christe, doe continually reioyce with an  
 vnspeakeable and glorious ioy, notwith-  
 standing that they be afflicted with diuerse  
 temptations. And therfore when the holy  
 Scripture threatneth and frayeth the chri-  
 stians, they must vnderstande, that it spea-  
 keth to such as are so licencious, that for so  
 muche as they keepe not the thankfulness  
 & honesty that belög to Gods children, they  
 must be handled as seruantes, and hyde in  
 awe, vntill they come to taste and feele  
 how

The slavish  
 feare threa-  
 teneth the  
 wicked, and  
 the childly  
 feare encour-  
 rageth the  
 chosen.

## The benefice

how sweete and pleasant the Lord is, and  
vntill such time as saith worke his effectes  
in them, and that they haue so much child-  
ly loue, as may suffice to keepe and main-  
teine them in honestie of Christian conuer-  
sation, and in folowing the example of our  
Lorde Iesus Christe. And when the selfe  
same scripture exhorteth Christians to the  
true feare: it meaneth not that they should  
feare the iudgement and wrath of God, as  
though it were presently ready to condēne  
thē: for as I haue saide already by the re-  
cord which the holy Ghost geueth to theyr  
spirite, they knowe that God hath chosen  
them and called them, of his owne mere  
mercy, and not for their deserts. By reason  
whereof, they doubt not at all, but y by the  
selfesame goodnesse & mercy, he will main-  
teine them in the happy state wherein hee  
hath placed them. And after suche manner  
the scripture exhorteth them, not to claush  
feare but to childlike, that is to wit, that  
like good children they shoulde bee loath to  
offend against the Christian religion, or to  
commit any thing against the duty and ho-  
nestie of Gods true children, and likewise  
to greue the holy Ghost that dwelleth in  
them: to the ende that knowing the cor-  
ruptednesse of our nature, wee shoulde al-  
wayes

The effects  
of childly  
feare.

Ephē. 4.

## of Christes death.

wayes be heedfull and diligent, and neuer haue any trust in our selues: for in our flesh and in our mindes do the appetites and affections continually dwell: which, as deadly enemies of the soule, lay a thousande snares and baytes for vs, incessantly labouring too make vs proude, ambitious, lecherous, and couetous. This is the feare wherevnto the whole Scripture exhorteth the Christiaes that haue once tasted howe sweete the Lorde is, and which bestowe all their indeuour in following Christes sweete steppes, who cast not from them this holy feare, because they labour to put of the old man. And the good Christians must neuer bereaue themselves quite & cleane of this childly feare, which is the singular friende of Christian charitie, like as the flauishe feare is such an enemy vnto it, as they can by no meanes dwell togeather. And by the the foresaide thinges, a man may plainly perceiue, that the good Christian ought neuer too doubt of the forgiveness of his sinnes, nor of Gods fauour. Neuerthelesse, for the better satisfiing of the Reader, I purpose too set downe here vnder, certayne authorities of the holy Doctours, which confirme this foresaid trueth. Saint Hyllary in his fifth Canon vpon Mattheu sayth,

The Christi  
an may war  
rant himself  
the forgive  
nesse of his  
sinnes.



## The benefite

sayth, it is Gods wyll, that we should hope without any doubting of his unknowne wil. For if the beleefe be doubtfull, there can be no righteousnesse obtained by beleuing. And thus we see, that according to S. Hyllary, a man obtaineth not forgiveness of his sinnes at Gods hande, except hee beleue vndoubtedly to obtaine it. And good right it is that it shoulde be so. For he that doubteth, is like a waue of the sea, which is tossed and turmoyled with the winde. And therefore let not suche a one thinke to obtaine any thing at Gods hand. But let vs heare Saint Augustine, who in his Manuell counselleth vs too dzyne away the saide foolish imagination, which intendeth to dispossesse vs of the foresaide good and sage assurednesse. Let such foolish imagination (sayth hee) murmur as much as it listeth, saying, who art thou? Howe great is that glory? By what desertes hopest thou too obtaine it? I answer assuredly: I knowe in whome I haue beleued and I know that hee (of his great loue) hath made mee his sonne: I knowe hee is true of his promise, and able to perfourme his worde: For hee can doe what hee will. And when I thinke vpon the Lords death, the multitude of my sinnes cannot dismay mee,

S. Hyllary.

Ian: 9. 1.

S. August.

## of Christes death.

inde, for in his death doe I put all my  
trust. His death is my whole desert, it is  
my refuge, it is my saluation, my life and  
resurrection, and the mercy of the Lorde is  
my desert, I am not poore of desert, so long  
as the Lord of mercy sayleth me not. And  
fith the mercies of y<sup>e</sup> Lord are many: many  
also are my deservings. The more y<sup>e</sup> hee is  
of power to saue, the more am I sure to bee  
saued. The same S. Augustin talking with  
G D D in another place, sayth that hee  
had despayred by reason of his great sinnes  
and infinite negligences, if the woorde of  
G D D had not become flesh. And anon  
after, hee sayth these wordes: All my hope  
all the assurance of my trust is setled in his  
precious blood, which was shed for vs and  
for our saluation. In him my poore heart  
taketh breath: and putting my whole  
trust in him, I long to come vnto the  
Father, not hauing mine owne righteous-  
nesse, but that righteousness of thy sonne  
Jesus Christe. In these two places Saint  
Augustine sheweth plainely, that the Chri-  
stian must not be afraide, but assure him-  
selfe of righteousness, by grounding him-  
selfe, not vpon his owne workes, but vpon  
the precious blood of Jesus Christe, which  
clean

## The benefite

S. Bernard

cleanseth vs from all our sinnes, and maketh our peace with GOD. Saint Bernarde in his first Sermon vppon the Annunciation sayeth moste evidently, that it is enough to belæue that a man can haue forgiveness of our sinnes, but by Gods mercy: no; any one good desire or ability to doe so muche as one good worke, except GOD geue it him: no; no; that a man cannot deserue eternall life by his workes, but if GOD geue him the gifte so to belæue: But besides all these things (sayth Saint Bernard) which ought rather to be counted a certaine entraunce and foundation of our faith,) it is needeful that thou belæue also, that thy sinnes are forgiven thee for the loue of Iesus Christe. See howe this holy man confesseth that it is not enough to belæue generally the forgiveness of sinnes: but hee must also belæue particularly that his owne sinnes are forgiven him by Iesus Christe, and the reason is ready at hand: namely, that forasmuche as GOD hath promised thee to accept thee for righteous through the merites of Iesus Christe, if thou belæue not that thou art become righteous through him, thou makest GOD a lyer, and consequently

Each one must beleue particularly his sinnes are released & forgiven him freely.

of Christes death.

quently thou makest thy selfe vntworthie  
of thy grace and liberality. But thou wilt  
say to me, I beleue wel the forgeuenesse of  
sinnes, and I knowe that **G D D** is true:  
but I am afraide that I am not worthe to  
haue so great a gift. I answere, that the  
forgiuenes of thy sinnes shall not be a gift  
of free grace, but a wages, if God shouide  
geue it thee for the worthinesse of thy  
workes. But I reply vpon thee, that God  
accepteth thee for righteous, and laieth not  
thy sinne to thy charge, because of Christs  
merits, which are geuen vnto thee, and be-  
come thine by faith. Therefore, following  
the Counsell of Saint Bernard, beleue  
thou not onely the forgeuenesse of sinnes  
in generall, but also apply the same beliefe  
to thine owne particular person, by bele-  
uing without any doubt, that all thy mis-  
doinges are pardoned thee through Iesus  
Christ. And in so doing thou shalt geue the  
glozy vnto **G D D**, by confessing hym to  
bee mercifull and true, and shalt become  
righteous and holy before **G D D**, forso-  
muche as by the same confession, the holy-  
nesse & righteousness of Iesus Christ, shal-  
bee communicated vnto thee. But to re-  
turne to our purpose of Predestination: I

## The benefite

say, that by the thinges aboue mencioned, a man may evidently perceine, that the assurance of Predestination doeth not hurt, but rather greatly profite the true Christians. And I thinke not that it can hurt the false Christians and reprobates. For albe it that such manner of folke woulde beare themselves in hande, and pretende to the worldewarde to bee of the number of the predestinate: yet can they neuer perswade theyr owne consciences, which will euer bee gnawing and crying out to the contrary. But yet it seemeth greatly, that the doctrine of Predestination may hurt them. For they bee wonte to say: If I bee of the number of the reprobates, what shall it auaile mee to doe good workes? And if I bee of the number of the predestinate, I shall be saued without any labouring of mine to doe good workes. I answere thee at seuerall tymes, that by suche diuelishe arguments they increase Gods wrath against themselves, who hath disclosed the knowledge of Predestination too the Christians, to make them whot, and not colde in the love of God: and to set them forwarde and not backward vnto good workes. And therefore saye the true Christian, on the one side holdeth

## of Christes death.

deth himselfe assuredly p̄destinated vnto  
euerlasting lyfe, and to be saued, not at all  
by his owne merits, but by Gods election,  
who hath p̄destinated vs not for our  
owne works sake, but to shew the great-  
nesse of his mercie: And on the other side  
endeuoureth himselfe to doe good woorkes  
after the example of Iesus Christ as much  
as if his saluation depended vpon his owne  
policy and paines taking. As for him that  
ceaseth to do good because of the doctrine of  
P̄destination, saying: If I be p̄destina-  
ted, I shall be saued without straying of  
my selfe to doe good woorkes: he sheweth e-  
uidently, that his trauelling is not for the  
loue of God, but for the loue of himselfe.  
By reason whereof, the woorkes that he  
doeth, may perhaps be good and holy too  
the sight of men, but they bee wicked and  
abhorrible befoze the Lorde God, who  
hath an eye to the intent. And herevppon it  
may be gathered, that the doctrine of P̄-  
destinatiō woorketh rather good than harm  
to the false Christians. For it discouereth  
their hypocrisie, which cannot cure it selfe  
so long as it lieth hidden vnder the mantle  
of outward woorkes. But I woulde haue  
them that say, I will not streine my selfe

## The benefite

to doe wel, for if I be predestinated: I shal be saued without tiring of my self so much: I say, I woulde haue them tell me, howe it happeneth, that when they be diseased, they say not also I will haue neither Whisfiction nor phisicke: for looke what God had determined vpon me, cannot but come to passe: why eate they: why drinke they: why till they the ground: why plant they Vines: & why be they so diligent in doing all thinges conuenient for to sustaine y<sup>e</sup> bodie: why say they not also, that all these turnoylings, pollicies, & trauailes of ours are superfluous, forasmuch as it is not possible, but that whatsoeuer God hath foreseene and determined concerning our life & death, must needs come to passe: And therefore if Gods prouidence make the not negligent and idle in thinges pertayning to the bodie: why should it make the more slouthfull and negligent in that which concerneth the Christian perfection, which without all comparison is farre nobler then the body: But forasmuche as we see that neither Iesus Christ, nor Saynte Paule, for any doubt of offending the reprobats haue forborne to preache the trueth, which is necessary to the edifying of the chosen, for the loue



## of Christes death.

lone of whom the euerlasting sonne of God became man, and was put to death vpon the Crosse: we also in likewise ought not to forbear the preaching of Predestination to the true Christians, forasmuche as wee haue seene, that it importeth greate edification.

Now are we come to the end of our purpose, wherein our chiefe intent hath bene (according to our small power) to magnify the wonderful benefit which the Christian man hath receiued by Iesus Christ crucified, & to shewe that faith of her selfe alone iustificieth, that is to wit, that God receiueth & holdeth them for righteous, which beleue steadfastly, y<sup>e</sup> Christ hath made full amends for their sinnes: howbeit, that as light cannot be separated from fire, which of it selfe burneth and deuoureth al thinges: euen so good woorkes cannot bee separated from faith, which alone by it selfe iustificieth.

And this holy doctrine (which exalteth Iesus Christ, and represseth & abateth the pride of man) hath and alwayes shalbe reiected, and fought agaynst, by such Christians as haue Iewish myndes. But happie is hee, who following the example of Saint Paule, spoyleth himselfe of his owne righteousness,

# The Benefite

teousnesse, and would haue none other righte-  
teousnesse, than that which is of Iesus  
Christ, wherewith if he be clothed and ap-  
pareled, he may most assuredly appeare be-  
fore God, and shal receiue his blessing and  
the heritage of heauen and earth, with his  
onely sonne Iesus Christ our Lorde: too  
whom be al honoꝝ, praise and gloꝛie,  
from this time forth foꝛ e-  
uermoꝛe. Amen.

Christ is the end of the Law.

6 JU 59

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